

M I L T O N's
PARADISE LOST.

A
P O E M,
I N
TWELVE BOOKS.
WITH
N O T E S,

Etymological, Critical, Classical, and Explanatory. Collected from Dr. Bentley; Dr. Pearce, the present Bishop of Bangor; Richardson and Son; Addison; Paterfon; Newton, and other Authors; intended as a Key to this Divine POEM; whereby Persons unacquainted with the Learned Languages, and Polite Literature, will be introduced into a familiar Acquaintance with the various Beauties and Excellencies of this Master-piece of Heroic POETRY.

By JOHN MARCHANT, Gent.
Author of the Exposition of the Old and New Testament, &c.

VOL. II.

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PARADISE LOST.

B O O K. VI.

The ARGUMENT.

Raphael continues to relate how *Michael* and *Gabriel* were sent forth to battel against *Satan* and his Angels. The first fight describ'd: *Satan* and his Powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put *Michael* and his Angels to some disorder; but they at length pulling up mountains, overwhelm'd both the force and machines of *Satan*: yet the tumult not so ending, God on the third Day sends *Messiah* His Son, for whom He had reserv'd the glory of that victory: He in the power of His Father coming to the place, and causing all His legions to stand still on either side, with His chariot and thunder driving into the midst of His enemies, pursues them, unable to resist, towards the wall of heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the Deep: *Messiah* returns with triumph to His Father.

A L L

ALL night the dreadful Angel, unpursu'd,
Thro' heav'n's wide champain held his
way ; till Morn,

Walk'd

We are now entering upon the sixth Book of *Paradise Lost*, in which the Poet describes the Battle of Angels ; having rais'd his Reader's Expectation, and prepar'd him for it, by several Passages in the preceding Books. The Author's Imagination was so inflamed with this Scene of Action, that where-ever he speaks of it, he rises, if possible, above himself. Instead of quoting those Passages, we must, for Brevity's Sake, desire the Reader to turn to them himself. See B. i. 44, &c. i. 128, &c. ii. 165, &c. In short, the Poet never mentions any thing of this Battle, but in such Images of Greatness and Terror as are suitable to the Subject. Among several Passages of this Kind which might be mention'd, see B. ii. 988, &c. It required great Pregnancy of Invention and Strength of Imagination, to fill this Battle with such Circumstances as should raise and astonish the Mind of the Reader ; and at the same Time an Exactness of Judgment, to avoid every Thing that might appear light or trivial. Those who look into *Homer*, are surpriz'd to find his Battles still rising one above another, and improving in Horror, to the End of the *Iliad*. *Milton's* Fight of Angels is wrought up with the same Beauty. It is usher'd in with such Signs of Wrath as are suitable to Omnipotence incens'd. The first Engagement is carried on under a Cope of Fire, occasioned by the Flights of innumerable burning Darts and Arrows which are discharged from either Host. The second Onset is still more terrible, as it is fill'd with those artificial Thunders, which seem to make the Victory doubtful, and produce a Kind of Consternation even among the good Angels. This is followed by the taring up of Mountains ; till in the last Place, the Messiah comes forth in the Fulness of Majesty and Terror. The Pomp of his Appearance amidst the Roarings of his Thunders, the Flashes of his Lightnings, and the Noise of his Chariot-wheels, is described with the utmost Flights of human Imagination. *Addison*.

Book VI. PARADISE LOST. 433

a Wak'd by the circling Hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by His throne
Where light and *b* darkness, in perpetual round
Lodge and dislodge by turns; which makes
thro' heav'n

Grateful vicissitude, like day and night:
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the heav'n, (tho' darkness there might
well

Seem twilight here) and now went forth the
Morn,

Such as in highest heav'n, array'd in gold
Empyrean; from before her vanish'd night,
c Shot thro' with orient beams; when all the
plain

Cover'd with thick imbattled squadrons bright,
Chariots and flaming arms, and fiery steeds
Reflecting blaze on blaze, first met his view.

War

a This is copied from *Homer's Iliad*, v. 749. where
the Hours are feign'd in like Manner to guard the
Gates of Heaven.

Heav'n's golden Gates, kept by the winged Hours;
Commission'd in alternate Watch they stand,
The Sun's bright Portals and the Skies command,
Involve in Clouds th' eternal Gates of Day,
Or the dark Barrier roll with ease away. *Pope.*

b The making Darkness a positive Thing, is poeti-
cal. But besides that, as he thought fit to bring it
into Heaven, it could not be otherwise represented,
for obvious Reasons. *Warburton.*

c This quaint Conceit of *Night's being shot thro'*,
&c. is much below the usual Dignity of *Milton's* De-
scriptions. The *Italian* Poets, even the very best of
them, are fond of such boyish Fancies, and there is
no Doubt but we are obliged to them for this.
Thyer.

434 PARADISE LOST. Book VI.

War he perceiv'd, *d* war in procinct; and found
 Already known, what he for news had thought
 To have reported: gladly then he mix'd 21
 Among those friendly Pow'rs, who him receiv'd
 With joy and acclamations loud, that One,
 That of so many myriads fall'n yet One
 Return'd not lost. On to the sacred hill 25
 They led him high applauded, and present
 Before the seat supreme; from whence a voice,
 From midst a golden cloud, thus mild was heard.

Servant of God, well done, well hast thou
 fought

The better fight, who single hast maintain'd, 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms:
 And for the testimony of truth hast borne
 Universal reproach; far worse to bear
 Than violence: for this was all thy care 35
 To stand approv'd in sight of God, tho' worlds
 Judg'd thee perverse. The easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return,
 Than scorn'd thou didst depart; and to subdue 40
 By

d The Roman Soldiers were said to stand in *procinctu*, when ready to give the Onset. *Hume*.

As if you should say ready girded, in Allusion to the Ancients, who just before the Battle used to gird their Garments close to them, which on other Occasions were very loose. See *Festus*. *Richardson*.

e This Sentiment is very just, and not unlike what *Florus* says of *Tarquin* the Proud—'Over-bearing towards all in Pride, which to good Men is more grievous than Cruelty.' *Flor. L. i. C. 7.* so also *Spenser, F. Q. B. 4. Cant. 4. Sr. 4.*

For evil Deeds may better than bad Words be bore,
Thyer

Book VI, PARADISE LOST. 435

By force, who reason for their law refuse,
 Right reason for their law ; and for their King
Messiah, who by right of merit reigns.
 f Go *Michael* of cælestial armies Prince,
 And thou, in military pow'ers next 45
Gabriel, lead forth to battel these my sons
 Invincible ; lead forth my armed Saints
 By thousands and by millions rang'd for fight,
 Equal in number to that Godless crew,
 Rebellious : them with fire and hostile arms 50
 Fearless assault ; and to the brow of heav'n
 Pursuing, drive them out from God and bliss
 Into their place of punishment, the gulf
 Of *Tartarus*, which ready opens wide
 His g fiery chaos to receive their fall. 55
 So spake the Sovran Voice, and clouds began
 P p To

f As this Battle of the Angels is founded principally on *Rev. xii. 7, 8. There was War in Heaven, &c.* *Michael* is here rightly made the Leader of the heavenly Armies, and the Name in *Hebrew* signifies the Power of God. But it may be censured perhaps as a Piece of wrong Conduct in the Poem, that the Commission here given is not executed ; they were ordered to drive the rebel Angels out from God and Bliss, but this is effected at last by the *Messiah* alone. Some Reasons for it are assign'd in the Speech of God, *Ver. 680.* and in that of the *Messiah*, *Ver. 801.* in this Book. *Newton.*

g Chaos may mean any Place of Confusion ; but if we take it strictly, *Tartarus*, or Hell, was built in Chaos (*B. ii. 102.*) and therefore that Part of it, being stored with Fire, may not improperly be called fiery Chaos. *Dr. Bentley's* Change of *his* into *its*, because *which* (not *who*) went before, proceeds upon a Supposition that *which* is not to be referred to a Person ; though it is well known, that formerly *which* was as often applied to a Person as *who*. *Thyer* *earce.*

b To darken all the hill, and smoke to rowl
 In dusky wreathes; reluctant flames; the sign
 Of wrath awak'd: Nor with less dread the loud
 Ethereal trumpet from on high 'gan blow: 60
 At which command the Powers militant
 That stood for heav'n, (in mighty & quadrate join'd
 Of union irresistible) mov'd on
 In silence their bright legions, to the sound
 Of Instrumental harmony, that breath'd 65
 Heroic ardor to advent'rous deeds,
 Under their God-like Leaders, in the cause
 Of God and His *Messiah*. On they move
 Indissolubly firm; nor obvious hill, 69
 Nor stait'ning vale, nor wood, nor stream divides
 Their perfect ranks: / for high above the ground
 Their

b In this Description, the Author manifestly alludes to that of God descending upon Mount *Sinai*, Exod. xix. 16, &c.

i They poured not forth, but roll'd backward as unwilling; according to *Isa.* xxviii. 21. Wrath is God's *strange Work*. *Richardson*.

k A vastly large square Body; for *mighty* here signifies its Bulk, not its Strength; this is describ'd by the *Union irresistible* in the next Line; *Union*, not to be broken, in either Sense; not to have their Ranks disordered, or their Minds divided. *Richardson*.

l Our Author attributes the same Kind of Motion to the Angels, as the Antients did to their Gods; which was gliding through the Air without touching the Ground with their Feet, or as *Milton* elsewhere elegantly expresses it. (B. viii. 302.) *smooth sliding without Step*. And *Homer*, *Iliad*. v. 778. compares the Motion of the two Goddesses to the Flight of Doves, as *Milton* here compares the March of the Angels to the Bird's coming on the Wing to *Adam* to receive their Names.

Smooth as the sailing Doves they glide along.

Pope.

Book VI. PARADISE LOST. 437

Their march was, and the passive air up-bore
 Their nimble tread : *m* as when the total kind
 Of birds, in orderly array on wing,
 Came summon'd over *Eden* to receive 75
 Their names of thee : so over many a tract
 Of heav'n they march'd, and many a province wide
 Tenfold the length of this terrene. At last,
 Far in th' horizon to the north appear'd
 From skirt to skirt *n* a fiery region, stretch'd 80
 In battailous aspect, and nearer view
 • Bristled with upright beams innumerable
 Of rigid spears, and helmets throng'd, and shields
 Various, *p* with boastful argument portraid,

P p 2

The

m *Horner* has used the Simile of a Flight of Birds twice in his *Iliad*, to express the Number and the Motions, the Ardour and the Clamour of an Army. See *Iliad*. ii. 459. iii. 2. as *Virgil* has done the same Number of Times in his *Aeneid*. vii. 699. x. 264. But this Simile exceeds any of those ; first, as it rises so naturally out of the Subject, and was a Comparison so familiar to *Adam*. Secondly, the Angels were marching through the Air, and not on the Ground, which gives it another Propriety; and here I believe the Poet intended the chief Likeness. Thirdly, the total Kind of Birds much more properly expresses a prodigious Number, than any particular Species, or a Collection in any particular Place. Thus *Milton* has raised the Image in Proportion to the Subject. See an *Essay on Milton's Imitation of the Antients*, P. 9.

n All the North appeared one fiery hostile Region, the whole Length, and far deep in the utmost *Horizon*, or *Boundary* of the Sight, for so that Word signifies; 'tis *Greek*. The Imagination itself is thus left boundless in the Amazement of Horror. *Richardson*.

• The same Image as B. ii. 513. horrent, bristled, the stiff Spears as Bristles stood up, and shining, seem'd upright Beams. *Richardson*.

p So B. ix. 34. 'Emblazon'd Shields, Impresses
 ' quaine

The banded Pow'rs of *Satan* hasting on 85
 With furious expedition : for they ween'd
 That self-same day, by fight, or by surprize,
 To win the mount of God ; and on His throne
 To set the envier of His state, the proud
 Aspirer : but their thoughts prov'd fond and vain
 In the mid-way : though strange to us it seem'd 91
 At first, that Angel should with Angel war,
 And in *q* fierce hosting meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one Great Sire, 95
 Hymning th' Eternal Father : but the shout
 Of battel now began, and rushing sound
 Of onset, ended soon each milder thought.
 High in the midst, exalted as a God,
 Th' apostate in his sun-bright chariot sat, 100
 & Idol of majesty divine, inclos'd

With

* quaint with boastful Argument,' &c. is an Explanation of *various*. *Shields various* is varied with divers Paintings. An elegant Latinism. Painting their Shields was a solemn Custom of the *Greeks* and first *Romans*, to do themselves Honour with some Story that expressed their Antiquity, or some glorious Action of their Ancestors. See *Virgil* and other Poets. A blank Shield is call'd inglorious, *Æn.* ix. 548. *Richardson*.

q Fierce Enmity. *Hosting* from *Hostis* an Enemy, or as a Host also signifies a Multitude, that Idea may be included in this new Word *hosting*. Vengeful Communication instead of wonted *Fellowships of Joy*. *Richardson*.

& This is the very same with what *Abdiel* afterwards at Ver. 114. calls *Resemblance of the Highest*, but judiciously has *Milton* cull'd out the Word *Idol*, which though it be in its original Signification the same as *Resemblance*, yet by its common Application always in a bad Sense served much better to express the present Character of *Satan* ! *Thyer*.

Book VI. PARADISE LOST. 439

With flaming Cherubim and golden shields ;
Then lighted from his gorgeous throne, (for now
'Twixt host and host but narrow space was left,
A dreadful interval, and front to front 105
Presented, stood in terrible array,
Of hideous length) before the cloudy van,
On the rough edge of battel e'er it join'd,
Satan with vast and haughty strides advanc'd,
Came tow'ring, arm'd in adamant and gold : 110
Abdiel that fight indur'd not, where he stood
Among the mightiest, bent on highest deeds ;
And thus his own undaunted heart explores.

O heav'n ! that such resemblance of the Highest
Should yet remain, where faith and *reality* 115
Remain not : wherefote should not strength and
might

There fail where virtue fails ; or weakest prove
Where boldest ? Though to fight unconquerable,
His puissance trusting in th' Almighty's aid,
I mean to try, whole reason I have try'd, 120
Unsound, and false : nor is it ought but just,
That he who in debate of truth hath won,
Should win in arms ; in both disputes alike
Victor : though brutish that contest and foul,
When reason hath to deal with force : yet so 125
Most reason is that reason overcome.

So pondering, and from his armed Peers

P p 3

Forth-

s The Author (says *Dr. Bentley*) would not have
said *Reality* but *Reality*, and therefore the Doctor
prefers *Fealty*, which is undoubtedly a proper Word,
but not necessary here. For *Reality* seems not to
mean in this Place *Reality* in Opposition to *Shew*,
but *Loyalty* ; for the *Italian* Dictionaries explain the
Adjective Word *reale* by *loyal*. Besides, where is the
Difference between *Faith* and *Fealty*, or *Fidelity* ?
Pearce.

440 PARADISE LOST. Book VI.

Forth-stepping opposite, half way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defy'd. 130

Proud, artthou met? thy hope was to have
reach'd.

The highth of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy pow'r
Or potent tongue: fool, not to think how vain
Against th' Omnipotent to rise in arms: 136

Who out of *z* smallest things could without end
Have rais'd incessant armies to defeat
Thy folly; or with *u* solitary hand,
Reaching beyond all limit, at one blow, 140

Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness: but thou seest
All are not of thy train; there be who faith
Prefer, and piety to God; though then
To thee not visible, when I alone 145

Seem'd in thy world erroneous to dissent
From all: *v* my Sect thou seest; now learn too
late

How

t For *Milton* did not favour the Opinion, that the
Creation was out of nothing. 'Could have raised
'incessant Armies,' *Mat. xxvi. 53.* 'Thinkest thou
'that I could not pray to my Father, and he shall
'presently give me more than twelve Legions of
'Angels.'

u His single Hand.

v The Use of the Word *Sect* in this Place seems a
little forc'd and singular; and I can't help thinking
but *Milton* brought it in in order to sneer the Loy-
alists of his Time, who branded all Dissenters, of
whom he was one, with the opprobrious Name of
Sectaries. This also accounts for the Word *few* in
the next Line, inasmuch as it suited *Milton's* parti-
cular View better to establish a general Maxim, than
to apply it merely in the single Case of *Abdiel*. *Thyer*

Book VI. PARADISE LOST. 441

How few sometimes may know, when thousands
err.

Whom the grand foe, with scornful eye
av askance,

Thus answer'd. Ill for thee, but in wish'd hour 150

Of my revenge, & first sought for, thou return'st

From flight, seditious Angel, to receive

Thy merited reward, the first assay

Of this right hand provok'd, since first that tongue

Inspir'd with contradiction durst oppose 155

A third part of the Gods, in-synod met

Their Deities t'assert: who, while they feel

Vigor divine within them, can allow

Omnipotence to none. But well thou com'st

Before thy fellows, ambitious to win 160

From me some plume; that y thy success may
show

& Destruction to the rest: this pause between,

a (Unanswer'd lest thou boast) to let thee know,

At

w A-skew, leering maliciously, scornfully, B. iv.
304 *Richardson*.

x Ver. 129. 'Tis said Satan was more *incens'd*, be-
cause *Abdiel* dared to advance, and meet him to the
Combat; here he pretends he first fought *Abdiel*.
Richardson.

y Thy Success, thy ill Success; the Word *Success*
is used in the same Sense, B. ii. 9. *Richardson*.

z *Bentley* says, a detestable Fault; it should be *In-
struction*. Mr. *Pope* says *Success* ironically. I don't
know what this means: The Text is right; and the
Meaning is, that thy Success may shew thy Fellows
the Road to Destruction, or the Way to destroy their
Enemies. *Warburton*.

a *Abdiel* had charged Satan with Folly, rebelling
against Omnipotence, not forgetting to insult him in
Return for the Reproach and Scorn himself had en-
dured from him and his Crew, a B. v. 304. Satan
reiterates

At first I thought that liberty and heav'n
 To heav'nly souls had been all one ; but now 165
 I see that most through sloth had rather serve,
 Ministring spirits, train'd up in feast and song ;
 Such hast thou arm'd, the minstrelsy of heav'n,
 Servility with freedom to contend, 169
 As both their deeds compar'd this day shall prove.

To whom in brief thus *Abdiel* stern reply'd.
 Apostate ! still thou err'st, nor end wilt find
 Of erring from the path of truth remote :
 Unjustly thou deprav'st it with the name
 Of *Servitude*, to servewhom God ordains, 175
 Or Nature ; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,

To

reiterates the Affront, denies the Omnipotence he speaks of, adding proud Menaces ; but delays (as he says here) to put them in immediate Execution, only because, not answering him, he might boast he could not. He stops in his Career of Vengeance, but just to let him know he once thought that to heavenly Minds Liberty and Heaven had meant the same Thing, though now he finds such are not incapable of Servitude, accustomed to Ease and Pleasure ; the most plausible Sentiment *Milton* could have put into his Mouth, and the most ready to himself who was so hearty a Republican. However, as he provides *Abdiel* with a wise Answer immediately, that too will serve for himself ; 'twas Tyranny he abhorr'd, not rational Subjection. See also B. iv. 295. xii. 24, 64, 90, &c. The Semicolon after *know*, at the End of the second Line, seems to forbid the Sense we have given to the Passage ; but as no other offers itself from the whole Context, either 'tis mispointed here, or, what we rather suppose, this is put to call upon the Reader to stop a little on Account of the Importance of what is going to be said ; a short Line—would have answered the same Purpose. *Richardson.*

Book VI. PARADISE LOST. 443

To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee,
Thy self not free, but to thy self inthrall'd ; 181
Yet *b* leudly dar'st our ministring upbraid.

Reign thou in hell, *c* thy kingdom; let me serve
In heav'n God ever blest, and his divine
Behests obey, worthiest to be obey'd ! 185

Yet chains in hell not realms, expect : mean-
while

From me return'd, as erst thou said'st, from flight,
This greeting on thy impious crest receive.

So *d* saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of *Satan*, that no sight, 191

Nor motion of swift thought, less could his shield
Such ruin intercept : ten paces huge

He back recoil'd ; the tenth on bended knee

His massy spear upstaid : *e* as if on earth 195

Winds.

b *Leudly* here must be taken in its antient Signifi-
cation, impiously, profanely. See B. iv. 193.

c Not that it was so at present. This is said by way
of Anticipation. God had ordered him to be cast
out, Ver. 52. and what the Almighty had pronounc'd,
the good Angel looks upon as done. And this Sen-
timent,

Reign thou in Hell thy Kingdom; let me serve
In Heav'n God ever blest'd.

is design'd as a Contrast to *Satan's* Vaunt in B. i.
163.

Better to reign in Hell, than serve in Heav'n.

d *Saying* is here contracted into one Syllable, or is
to be pronounced as two short ones, which very well
expresses the Eagerness of the Angel. He struck at
his Foe before he had finished his Speech, while he
was speaking, which is much better than Dr. *Bent-*
ley's reading *so said*, as if he had not aim'd his
blow, till after he had spoken. *Newton.*

e *Hesiod* compares the Fall of *Cygnus* to an Oak or
Rock

444 PARADISE LOST. Book VI.

Winds under ground, or waters forcing way,
Side-long had push'd a mountain from his seat,
Half-sunk with all his pines. Amazement seiz'd
The rebel thrones, but greater rage to see
Thus foil'd their Mightiest: ours joy fill'd, and
shout,

200

Prefage of victory, and fierce desire
Of battel: whereat *Michael* bid sound
Th' Arch-angel trumpet; thro' the Vast of heav'n
It sounded, and the faithful armies rung
Hosanna to the Highest: nor stood at gaze 205
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamor, such as heard in heav'n till now
Was never: / arms on armor clashing bray'd
Horrible

Rock falling, *Scut. Her.* And Similes of this Kind are very common amongst the antient Poets; but though our Author might take this Hint of his from thence, we must allow that he has with great Art and Judgment heighten'd it in Proportion to the superior Dignity of his Subject. But perhaps he might rather more probably allude to *Spenser's* Description of the Fall of the old Dragon, under which Allegory he intended to represent a Christian's Victory over the Devil, *F. 2. B. ii. St. 54.*

So down he fell, as an huge rocky Clift,
Whose false Foundation Waves have wash'd away,
With dreadful Noise is from the main Land
rift, &c. *Thyer.*

f What strong and daring Figures are here! every Thing is alive and animated. The very Chariot Wheels are mad and raging. And how rough and jirring are the Verses, and how admirably do they bray the horrible Discord which they would describe! The Word bray in the Greek signifies to make any Kind of Noise, though it be commonly appropriated to a certain Animal. It is applied by *Spenser* to the Sound of a Trumper, *F. 2. B. iii. Cant. 12. St. 6.*

And

Horrible discord, and the madding wheels 210
Of brazen chariots rag'd : dire was the noise
Of conflict : *g* over head the dismal hiss
Of fiery darts in flaming vollies flew :
And flying, vaulted either host with fire.

So,

And when it ceas'd, shrill Trumpets loud did *bray*.
But it usually signifies any disagreeable Noise, as B.
i. Cant. 6. St. 7.

Her shrill Outcries and Shrieks so loud did *bray*.
And B. i. Cant. 8. St. 11.

He loud did *bray* with beastly bellowing Sound.
And sometimes it is used as a Verb active, as here in
Milton, F. 2. B. v. Cant. ii. St. 20.

Even blasphemous Words which she doth *bray*.
And in *Shakespeare's Hamlet*, Act II.

The Kettle-drum and Drum thus *bray* out
The Triumph of his Pledge. *Newton.*

g Now the Author is come to that Part of his
Poem, where he is most to exert his Magniloquence
of Style, and Sublimity of Thought. He has ex-
ecuted it to Admiration : But the Danger is, of his
being hurried away by his unbridled Steed ; and of
deserting Propriety, while he's hunting after Sound
and Tumor. And 'tis hard to guess, what Fault to
charge on the Printer, since poetic Fury is thought
and allowed to be regardless of Syntax. But here
in this Sentence, which is certainly vicious, *the Hiss*
flew in Vollies, and *the Hiss* vaulted the Host with
Fire : The Author may be fairly thought to have
given it,

— over Head *with* dismal Hiss

The fiery Darts in flaming Vollies flew. *Bentley.*

But if there be any Place in this Poem, where the
Sublimity of the Thought will allow the Accuracy
of Expression to give Way to the Strength of it, it is
here. There is a peculiar Force sometimes in ascrib-
ing that to a Circumstance of the Thing, which
more properly belongs to the Thing itself ; to *the*
Hiss which belongs to the *Darts*. See Note on B. ii.
654. *Pearce.*

So, under fiery Cope together rush'd 215
 Both battels main, with ruinous assault,
 And inextinguishable rage : all heav'n
 Refounded, and had earth been then, all earth
 Had to her centre shook. What wonder ? when
 Millions of fierce encount'ring Angels fought 220
 On either side, the least of whom could wield
b These elements, and arm him with the force
 Of all their regions : how much more of pow'r
 Army against Army, numberless, to raise
 Dreadful combustion warring, and disturb, 225
 Though not destroy, their happy native seat !
 Had not th' Eternal King Omnipotent,
 From His strong hold of heav'n, high over-rul'd
 And limited their might : though number'd such,
 As each divided legion might have seem'd 230
 A numerous host : in strength each armed hand
 A legion, led in fight, yet leader seem'd
 Each warrior ; single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battel, open when, and when to close 235
i The ridges of grim war : no thought of flight,
 None

b The Elements had their several Districts appointed according to their Gravity, B. iii. 714. several *Quarters*, several *Regions*, the Force of which is, poetically saying, the Force of all those Elements; all that Earth, Water, Air and Fire, could be compelled to do by Hands able to manage and govern them with Ease. *Richardson*.

i A Metaphor taken from a plough'd Field, the Men answer to the Ridges, between whom, the Intervals of the Ranks, the Furrows are The *Ridges of grim*, fierce, frightful looking War ; that is, the Ranks of the Army, the Files are imply'd. The Ranks are the Rows of Soldiers from Flank to Flank, from Side to Side, from the Left to the Right ; the Files are from Front to Rear. *Richardson*.

Book VI. PARADISE LOST. 447

None of retreat, no unbecoming deed
That argu'd fear : each on himself rely'd,
As only in his arm the *k* moment lay
Of victory ; Deeds of eternal fame 240
Were done, but infinite ; for wide was spread
That war, and various : *l* sometimes on firm
ground

A standing fight ; then soaring on main wing
Tormented all the air ; all air seem'd then
Conflicting fire. Long time in even scale 245
The battel hung ; till *Satan*, (who that day
Prodigious pow'r had shewn, and met in arms
No equal) ranging through the dire attack
Of fighting Seraphim confus'd, at length
Saw where the sword of *Michael* smote, and fell'd
Squadrons at once ; *m* with huge two-handed
fway 251

Q q

Brandish'd

k If *Moment* here was understood (we believe it generally is) the Moment of Time which decides the Conflict, it would be beautiful ; but there is another Meaning, and which was doubtless intended, as Ver. 245 *Momentum* in *Latin* signifies that Weight, how small soever, which determines the Balance, equally poiz'd before ; as only in his Arm lay that important Decision. See B. x. 45. iii. 120. *Richardson*.

l The Syntax and Sense is, the War was sometimes a standing Fight on the Ground, and sometimes the War soaring on main Wing tormented all the Air. *Pearce*.

m It shews how entirely the Ideas of Chivalry and Romance had possessed him, to make *Michael* fight with a *two-handed* Sword. The same Idea occasioned his expressing himself very obscurely in the following Lines of his *Lycidas*,

But that two-handed Engine at the Door
Stands ready to smite once, and smite no more.
These are the last Words of *Peter* predicting God's Vengeance on his Church by his Ministry. The making

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Brandish'd aloft the horrid edge came down
Wide-wasting ; such destruction to withstand
He hasted, and oppos'd the rocky orb
Of ten-fold adamant, his ample shield, 255
A vast circumference : At his approach
The great Arch-Angel from his war-like toil
Surceas'd ; and glad, as hoping here to end
Intestine war in heav'n, th' arch foe subdu'd
Or captive drag'd in chains, with hostile frown,
And visage all inflam'd, first thus began. 261

Author of evil, unknown 'till thy revolt,
Unnam'd in heav'n, now plenteous, (as thou
seest)

These acts of hateful strife ; hateful to all,
Though heaviest (by just measure) on thy self, 265
And thy adherents : how hast thou disturb'd
Heav'n's blessed peace, and into nature brought
Misery, uncreated 'till the crime
Of thy rebellion ? how hast thou instill'd
Thy malice into thousands, once upright 270
And faithful, now prov'd false ? But think not
here

To trouble holy rest : heav'n casts thee out
From all her confines : heav'n, the seat of bliss,
Brooks not the works of violence and war.
Hence then, and evil go with thee along, 275
Thy

making him the Minister, is in Imitation of the *Italian* Poets, who in their satiric Pieces against the Church always make *Peter* the Minister of Vengeance. The *two-handed Engine* is the two-handed *Gothic* Sword, with which the Painters draw him. *Stands ready at the Door*, was then a common Phrase to signify any Thing imminent. *To smite once and smite no more*, signifies a final Destruction, but alludes to *Peter's* Use of the Sword in the Case of the High Priest's Servant. *Warburton*.

n Imitated from *Tasso*, where *Michael* in like Man-

Thy offspring, to the place of evil, hell;
Thou and thy wicked crew; there mingle broils;
E'er this avenging sword begin thy doom;
Or some more sudden vengeance, wing'd from
God,

Precipitate thee with augmented pain. 280

So spake the Prince of Angels; to whom thus
The Adversary. Nor think thou with wind
Of airy threats to awe, whom yet with deeds
Thou canst not. Hast thou turn'd the least of
these

To flight? or if to fall, but that they rise 285

Unvanquish'd; easier to transact with me

That thou should'st hope, imperious, and with
threats

To chase me hence? Err not that so shall end

The strife of glory: which we mean to win 290

Q q 2, Or

ner rebukes the infernal Spirits who fought against
the Christians, Cant. 9. St. 64.

Go hence you curs'd to your appointed Land,
The Realms of Death, of Torments, and of Woes,
And in the Deeps of that infernal Lake

Your Battles fight, and there your Triumphs make.

Fairfax.

Not as any Enemy in Fight may be called, but in
a Sense peculiar to him, Satan being his Name, and
Satan in Hebrew signifying the Adversary. Newton.

The Author gave it—'The Strife which thou
call'st hateful.' This appears from Michael's Words
above. Ver. 264.

These Acts of hateful Strife, hateful to all.

Bentley.

But why may not this Evil relate to Ver. 262? where
Satan is called the Author of Evil, or Evil display'd in
Acts of hostile Strife; and so it is Ver. 275. Evil go
with thee along, &c. I think that hateful would have
been a more accurate Expression, but evil is justi-
fiable. Pearce.

Or turn this heav'n it self into the hell
 Thou fablest ; here, however, to dwell free,
 If not to reign : mean-while thy utmost force
 (And join Him nam'd *Almighty* to thy aid,)
 I fly not ; but have fought thee far and nigh. 295
 They ended parle, and both addrest for fight
 Unspeakable ; *q* for who, though with the tongue
 Of Angels, can relate ? or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such height 300
 Of God-like pow'r ? For likest Gods they seem'd,
 Stood they, or mov'd ; in stature, motion, arms,
 Fit to decide the empire of great heav'n.
 Now wav'd their fiery swords, and in the air
 Made horrid circles, two broad suns their shields
 blaz'd opposite, *r* while expectation stood 306
 In horror : from each hand with speed retir'd,
 Where

q The Accusative Case after the Verbs *relate* and *liken* in *Fight* before-mentioned, and her understood.
 * For who though with the Tongue of Angels can
 relate that Fight, or to what conspicuous Things
 can liken it, so *conspicuous* as to lift human Imagi-
 nation, &c. A general Battle is a Scene of too
 much Confusion, and therefore the Poets relieve
 themselves and their Readers by drawing now and
 then a single Combat between some of their principal
 Heroes, as between *Paris* and *Menelaus*, *Hector* and
Ajax, *Hector* and *Achilles*, in the *Iliad*, *Aeneas* and
Mezentius, *Turnus* and *Aeneas* in the *Aeneid*; and
 very fine they are, but fall very short of the Sub-
 limity of this Description. Those are the Combats
 of Men, but this of Angels ; and this so far surpasses
 them, that one would think indeed that an Angel
 had related it. *Newton*.

r What fine Poetry ! Expectation is personiz'd, and
 stares aghast. In plain Prose, while either Side
 (looking on) expected what was to be done, and the
 Event of the Combat, abhorring, or in the utmost
 Terror, for both Ideas are included. *Richardson*.

Book VI. PARADISE LOST. 451

Where erst was thickest fight, th' angelic throng;
 And left large field, unsafe within the wind
 Of such commotion: Such as (to set forth 310
 Great things by small) if nature's concord broke
 Among the constellations war were sprung,
 Two planets, rushing from aspect malign
 Of fiercest opposition, in mid-sky, 314
 Should combat, and their jarring spheres confound.
 Together both, with next t' Almighty arm
 Up-lifted imminent, one stroke they aim'd
 That might determine, and not need repeat,
 As not of pow'r at once nor odds appear'd
 In might, or swift prevention: but t' the sword 320
 Q q 3 Of

By the Pointing in both the first Editions, it should seem *Milton* design'd the Image thus; that they were uplifted from the Ground, hanging forward toward one another, Front to Front; 'tis the Sense of the Word *imminene*, as we stretch forward and rear upon the Instep on like Occasions. The Simile and Description of Satan and Death, B. ii. 729. gives a lively Image. Such too is found when *Virgil* shews us *Turnus* and *Aeneas* in the famous decisive Battle, *Æn.* xii. 729. from which *Milton* has doubtless colour'd his Description here, but with such Force, as to make that which has dazzled for 1700 Years look cold and languid. *Richardson.*

Milton, notwithstanding the sublime Genius he was Master of, has in this Book drawn to his Assistance all the Helps he could meet with among the antient Poets. The Sword of *Michael*, which makes so great a Havock among the bad Angels, was given him, we are told, out of the *Armoury of God*.

Was giv'n him temper'd so, that neither keen
 Nor solid might resist that Edge: it met
 The Sword of Satan with deep Force to smite
 Descending, and in half cut sheer.

This Passage is a Copy of that in *Virgil*, wherein the Poet tells us, that the Sword of *Aeneas*, which was given him by a Deity, broke into Pieces the Sword
 of

Of *Michael*, from the armory of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge : it met
 The sword of *Satan* with steep force to smite
 Descending, and in half cut sheer ; nor staid, 325
 But with swift wheel reverse, deep entring shar'd
 All his right side : then *Satan* first knew pain,
 And writh'd him to and fro convolv'd ; so sore
 The griding sword with a discontinuous wound
 Pass'd thro' him : But th' ethereal substance clos'd,
 Not long divisible ; and from the gash 331

of *Turnus*, which came from a mortal Forge. As the Moral in this Place is divine, so by the Way we may observe, that by bestowing on a Man Who is favour'd by Heaven such an allegorical Weapon, is very conformable to the old Eastern Way of thinking. Not only *Homer* has made use of it, but we find the Jewish Hero in the Book of *Maccabees*, 2 Mac. xv, 15, 16. who had fought the Battle of the chosen People with so much Glory and Success, receiving in his Dream a Sword from the Hand of the Prophet *Jeremiah*. Addison.

The Account of *Michael's* Sword seems to be copied from *Archegal's* in *Spenser*, F. 2. B. 5. Cant. i. St. 10.

For of most perfect Metal it was made—

And was of no less Virtue, than of Fame.

For there no Substance was so firm and hard,

But it would pierce or cleave, whereso it came ;

Nor any Armour could the Dint outward,

But wheresoever it did light it throughly shar'd.

And this Word *shar'd* is used in the same Manner by *Milton*.

a Discontinuous Wound, is said in Allusion to the old Definition of a Wound, that it separates the Continuity of the Parts ; and *griding* is an old Word for cutting, and used in *Spenser*, as in F. 2. B. 2. Cant. 8. St. 36.

That thro' his Thigh the mortal Steel did gride.

Book VI. PARADISE LOST. 453

A stream of *nectarous* humor issuing flow'd
 Sanguin (such as celestial Spirits may bleed,)
 And all his armor stain'd, e'er while so bright.
 Forthwith on all sides to his aid was run 335
 By Angels many and strong, who interpos'd
 Defense; while others bore him on their shields
 Back to his chariot; where it stood retir'd
 From off the files of war: there they him laid
 Gnashing for anguish and despite and shame, 340
 To find himself not matchless, and his pride
 Humbled by such rebuke, so far beneath
 His confidence to equal God in pow'r.
 Yet soon he heal'd; for spirits that live throughout
 Vital in every part, (not, as frail man, 345
 In

v Here's an odious Blunder. *Nectar* is the Drink
 of the Gods, and was Satan's Humor, or Blood, a
 proper Drink? But the next Line shews what the
 Author dictated,

Sanguin, such as celestial Spirits may bleed.
 The whole Distich, Word for Word, is taken from a
 Verse in *Homer*. *Homer's* Gods when wounded bled
Ichor, different from human Blood, and peculiar to
 them. And *Milton* makes his Angels bleed the same
 Humor, that has no other Name. He gave it there-
 fore,

A Stream of *ichorous* Humor issuing flow'd.

Bentley.

I should have thought that an attentive Reader could
 not have missed observing, that the *Stream* which
Milton speaks of, was not of *nectarous* Humor only,
 but of *nectarous* Humor *sanguin*, that is, converted
 into what *celestial Spirits* bleed; and what is that but
 the same which *Homer* expresses by one Word *Ichor*?
 If this was the Poet's Meaning, the Doctor's Ob-
 jection is wide of the Mark. Besides, if *nectarous*
 was wrong, yet *ichorous* would not seem to be right,
 because the middle Syllable of it should be long, ac-
 cording to the Prosody of the Word from which it is
 derived. *Pearce.*

In entrails, heart, or head, liver or reins)

Cannot but by annihilating die:

Nor in their *w* liquid texture mortal wound

Receive; no more than can the fluid air:

x All heart they live, all head, all eye, all ear, 350

All intellect, all sense; and as they please.

They limb themselves, and color, shape or size

Assume, as likes them best, condense, or rare.

Mean while in other parts like deeds deserv'd

Memorial, where the might of *Gabriel* fought,

And

w This does not clash with the fiery Substance of these Cherubim; it signifies pliable, flexible, fluid, and has no more to do with Moisture, than Hardness has with Marble in B. iii. 564. *Virgil* applies *Liquid* to Fire, *Ec.* vi. 33. *Richardson.*

x The whole Passage, beginning at Ver. 344. says, that Spirits (Angels) cannot die but by Annihilation, (not die what we call a natural Death, by Disease or Decay) nor receive a mortal Wound (they cannot die by Violence) and the Reason given is, they are *vital in every Part* (Ver. 345.) and because *all Heart they live, &c.* *Every Part* (for Parts they have) does the Office of every other; the Foot, or what is analogous to it, thinks as much as the Brain, the Ear sees as the Eye, the Mind is susceptible of Impressions of Sense as the Lip; and that, and every other Part thinks; and as to Form, its Consistence, Dimensions, Shape, and Colour, 'tis as they please, and varied at Pleasure. This is *Milton's* Idea of a Spirit in the inferior Sense, such as Angels are supposed by him to be throughout the whole Poem. We know that the purest lambent Fire the Sun-beams, Light, the Rays whereby the Object is conveyed to the Eye, all are Matter; how much nearer it approaches to Spirit in the proper, in the sublimest Sense, who can tell? But this we are assured of, the purest the human Mind can conceive is infinitely distant, as distant as the Creature is from the Creator. *Richardson.*

Book VI. PARADISE LOST. 455

And with fierce ensigns pierc'd the deep array 356
 Of *Moloch*, furious King ; who him defy'd,
 And at his chariot wheels to drag him bound
 Threaten'd, nor from the Holy One of heav'n
 Refrain'd his tongue blasphemous : but anon 360
 Down cloven to the waist, with shatter'd arms
 And uncouth pain y fled bellowing. On each wing
Uriel z and *Raphael* a his vaunting foe
 (Tho' huge, and in a rock of diamond arm'd)
 Vanquish'd b *Adramelec*, and *Asmadai*, 365
 Two

y I question not but *Milton*, in his Description of his furious *Moloch* flying from the Battle, and bellowing with the Wound he had received, had his Eye on *Mars* in the *Iliad* ; who, upon his being wounded, is represented as retiring out of the Fight, and making an Outcry louder than that of a whole Army when it begins the Charge. *Homer* adds, that the *Greeks* and *Trojans*, who were engaged in a general Battle, were terrified at the Bellowing of this wounded Deity. The Reader will easily observe, how *Milton* has kept all the Horror of the Image, without running in to the Ridicule of it. *Addison*.

z The Speaker here is *Raphael* ; and it had been improper to mention himself as a third Person, and tell his own Exploits ; but that *Adam* knew not his Name. Had he known it, he must have said *Uriel* and I ; which he car'd not to do. *Bentley*.

a Dr. *Bentley* and Mr. *Thyer* are of Opinion, that a Word is left out in this Line, and that the Sense and the Measure would be improved by reading it thus,
Uriel and *Raphael*, each his vaunting Foe.

b Heb. *Mighty magnificent King*, one of the Idols of *Sepharvaim*, worshipp'd by them in *Samaria*, 2 Kings xvii. 31. *Asmodai*, the lustful and destroying Angel *Asmodeus*, mentioned *Tob. iii. 8.* who robbed *Sara* of her seven Husbands ; of a *Hebrew* Word signifying to destroy. *Hume*.

Plate is the broad solid Armour. Mail is that composed of small Pieces like Shells or Scales of Fish laid
 one

In entrails, heart, or head, liver or reins)

Cannot but by annihilating die:

Nor in their *with* liquid texture mortal wound

Receive; no more than can the fluid air:

x All heart they live, all head, all eye, all ear, 350

All intellect, all sense; and as they please.

They limb themselves, and color, shape or size

Assume, as likes them best, condense, or rare.

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Plate is the broad solid Armour. *Mail* is that composed of small Pieces like Shells or Scales of Fish laid
one

Two potent Thrones that to be less than Gods,
Disdain'd; but meaner thoughts learn'd in their
flight,

Mangled with ghastly wounds thro' plate and mail,
Nor stood unmindful *Abdiel* to annoy
The atheist crew; but with redoubled blow 370
c Ariel and *Arioc*, and the violence
Of *Ramiel* scorch'd and blasted overthrew.

I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in heav'n, 375
Seek not the praise of men: the other sort
In might though wondrous and in acts of war,
Nor of renown less eager, yet by doom
Cancel'd from heav'n and sacred memory,
Nameless in dark oblivion let them dwell. 380
For strength from truth divided and from just
Illaudable, nought merits but dispraise
And ignominy; yet to glory aspires,
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom. 385

And now their mightiest quell'd, the battel
d swerv'd,
With many an inroad gor'd; deformed rout
Enter'd, and foul disorder: all the ground

With

one over another; or something resembling the Fea-
thers as they lie on the Bodies of Fowl, B. v. 285.
Richardson.

c Two fierce Spirits, as their Names denote. *Ariel*,
Heb. the Lion of God, or a strong Lion. *Arioc*, of the
like Signification, a fierce and terrible Lion. *Ramiel*,
Heb. one that exalts himself against God. *Hume.*

d Swerv'd from the Saxon Word *Swerven*, to wan-
der out of its Place, here by Analogy to bend, to ply;
for in that Case an Army in Battle properly swerves.
Richardson.

Book VI. PARADISE LOST. 457

With shiver'd armour strown, and on a heap
 Chariot and charioteer lay overturn'd, 390
 And fiery foaming steeds : what e flood, recoil'd
 O'er- wearied, thro' the faint Satanic host
 Defensive scarce, or with pale fear surpriz'd :
 Then first with fear surpriz'd, and sense of pain,
 Fled ignominious, to such evil brought 395
 By sin of disobedience ; till that hour,
 Not liable to fear or flight or pain.
 Far otherwise th' inviolable Saints,
 f In cubic phalanx firm, advanc'd entire,
 Invulnerable, impenetrably arm'd : 400
 Such high advantages their Innocence
 Gave them above their foes, not to have finn'd.
 Not to have disobey'd ; in fight they stood
 Unwearied, unobnoxious to be pain'd
 By wound, g tho' from their place by violence
 mov'd. 405

Now night her course began, and over heav'n
 Inducing darkness, grateful truce impos'd,
 And silence on the odious din of war.
 Under her cloudy covert both retir'd,
 Victor and vanquish'd. On the foughten field
 Michael and his Angels, prevalent 411
 Encamping, plac'd in guard their watches round,
 Cherubic

e Those that were not over-turn'd, as in the fore-
 going Verse, gave back, scarce maintaining a defen-
 sive Fight ; or shamefully fled. *Richardson.*

f A Body of Warriors not only Square ; as if (for
 Example) there was 1000 in Length and Breadth,
 1000 every Way, Front, Rear, and Flanks, but in
 Height too, in the Form of a Dye, or Cube, for they
 flew, Ver. 71. 'Tis a new Image, but never were
 such Armies describ'd before. *Richardson.*

g This Circumstance is judiciously added to prepare
 the Reader for what happens in the next Fight.
Newton.

b Cherubic waving fires : on th' other part,
Satan, with his rebellious, disappear'd,
 Far in the dark dislodg'd : and void of rest, 415
 His Potentates to council call'd by night;
 And in the midst thus undismay'd began.

i O now in denger try'd, now known in arms
 Not to be overpower'd, companions dear,
 Found worthy not of liberty alone, 420
 (Too mean pretence) but, what we more affect,
 & Honor, dominion, glory, and renown;
 Who have sustain'd one day in doubtful fight
 (And if one day, why not eternal days?)
 What heaven's Lord had pow'rfullest to
 send 425
 Against us from about His throne, and judg'd
 Sufficient

b The Idea this gives is very remarkable, and agrees with what has been before-mentioned concerning the Nature of the *Miltoic* Angels; not Spirits in the strictest and utmost Sense, but in an inferior one; pure ethereal Fire, Matter that has Parts, not firm and solid, but of a liquid, fluid Texture, and variable at Pleasure, as to Form, Colour, &c. as described, Ver. 344, 510. and elsewhere; all material. *Richardson.*

i 'Tis observable how artfully *Milton* has made *Satan* advantage himself of the only Comfort they could gather from this Day's Experience; he infers from what had happened (though he judg'd wrong however) that God was not so powerful, nor so wise as some pretended. *Richardson.*

k Dr. Bentley thinks that *Milton* gave it Power and Dominion, &c. Honor, Glory, and Renown, (he says) are three Words all allied together, and therefore *Milton* would not put *Dominion*, of another Family, between them. But did not *Milton* mean by *Honor* that which arises from high Titles? If he did, then *Honor* will not be allied to *Glory* and *Renown*, which may be gain'd and enjoy'd by a private Man, by one who has no *Honor* and Titles to shew. *Pearce,*

Book VI. PARADISE LOST. 459

Sufficient to subdue us to His will,
But proves not so. Then fallible, it seems,
Of future we may deem Him, though till now
Omniscient thought. True is, less firmly arm'd,
Some disadvantage we indur'd and pain, 431
'Till now not known; but known, as soon con-
temn'd;

Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable; and though pierc'd with wound,
Soon closing, and by native vigour heal'd. 436
Of evil then so small, as easy think
The remedy: perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes: 440
Or equal what between us made the odds;
In nature none: if other hidden cause
Left them superior, while we can preserve
Unhurt our Minds and understanding sound,
Due search and consultation will disclose. 445

He sat: and in th' assembly next upstood
Nisroch, of Principalities the Prime;
As one he stood escap'd from cruel fight,
Sore toil'd, his riven arms to havoc hewn;
And, cloudy in aspect, thus answering spake. 450
Deliverer from new Lords, Leader to free
Enjoyment of our right, as Gods, yet hard
For Gods, and too unequal work we find,

R r

Against

IA God of the *Assyrians*, in whose Temple at
Nineveh, *Sennacherib* was kill'd by his two Sons;
Kings xix. 37. and *Isa.* xxxvii. 37. 'Tis not known
who this God *Nisroch* was. The Seventy call him
Nisrach in *Kings*, and *Nasarach* in *Isaiah*; *Josephus*
calls him *Araskes*. He must have been a principal
idol, being worshipp'd by so great a Prince, and at
the capital City *Nineveh*, which may justify *Milton* in
calling him of *Principalities the Prime*. *Newton*.

460 PARADISE LOST. Book VI.

Against unequal arms to fight in pain,
Against unpain'd, impassive; from which evil
Ruin must needs ensue; for what avails 456
Valor or strength, tho' matchless, quell'd with
pain

Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life, perhaps, and not repine, 460
But live content, which is the calmest life.
But pain is perfect misery, the worst
Of evils; and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend 465
Our yet unwounded enemies, or arm
Our selves with like defence, *m* to me deserves
No less than for deliverance what we owe.

Whereto, with look compos'd, *Satan* reply'd.
Not uninvented that, which thou aright 470
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mould, whereon we stand;
This continent of spacious heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems and
gold; 475
Whose eye so superficially surveys
These things, as not to mind from whence they
grow

Deep under ground; materials dark and crude,
Of spiritous and fiery spume, till touch'd

m Nisroch is speaking. He had complimented *Satan*
(Ver. 451.) with the Title of *Deliverer*; here he
ventures to say, that whoever could invent the new
Engine of War, would be equal to him in his Estima-
tion. *Milton* has taken Care that this Deliverer should
have this Merit, and be without a Competitor; *Satan*
is both one and the other, as it follows immediately
Richardson.

Book VI. PARADISE LOST. 461

With heaven's ray, and temper'd, they shoot
forth 480

So beauteous, op'ning to the ambient light ?

These, in their dark nativity, the Deep

Shall yield us, *z* pregnant with infernal flame :

Which into hollow engines, long and round,

Thick-ramm'd, at th' other bore with touch of
fire 485

Dilated, and infuriate, shall send forth

From far, with thund'ring noise, among our foes

Such implements of mischief, as shall dash

To pieces, and o'erwhelm whatever stands

Adverse : that they shall fear we have disarm'd

The Thunderer of His only dreaded bolt. 491

Nor long shall be our labor ; yet e'er dawn

Effect shall end our wish. Mean-while revive ;

Abandon fear ; to strength and counsel join'd

Think nothing hard, much less to be despair'd

He ended, and his words their drooping cheer

Inlighten'd, and their languish'd hope reviv'd. 497

Th' invention all admir'd, and each, how he

To be th' inventor miss'd, so easy it seem'd

Once found, which yet unfound most would have
thought 500

Impossible. Yet haply of thy race

In future days (if malice should abound)

Some one intent on mischief, or inspir'd

With devilish machination, might devise

Like instrument, to plague the sons of men 505

For sin ; on war and mutual slaughter bent.

R r 2

Forth-

z It may appear strange that the celestial Soil
should be productive of internal Fire ; but 'tis call'd
so in Opposition to what was in Heaven, Thunder-
bolts, and alike pernicious. Tho' these evil Spirits
had not yet experienced Hell, they had heard of it.
Ver. 183, 276, 291. *Richardson.*

Forthwith from Council to the work they flew,
 None arguing stood : innumerable hands
 Were ready : in a moment up they turn'd
 Wide the cœlestial soil ; and saw beneath 510
 Th' originals of nature in their crude
 Conception ; sulphurous and nitrous foam
 They found, they mingled, and with subtile art
 Concocted and adusted, they reduc'd
 To blackest grain, and into store convey'd. 915
 Part hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and o stone ;
 Whereof to found their engines and their balls
 Of missive ruin : part p incentive reed
 Provide, pernicious with one touch to fire. 520
 So all e'er day -spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection, unesp'y'd.

Now when fair morn orient in heav'n appear'd,
 Up rose the victor Angels, and to arms 525
 The matin trumpet sung : in arms they stood
 q Of golden panoply, refulgent host,
 Soon banded : others from the dawning Hills
 Look'd

o Stone may have been mentioned here as what they used for *Balls*. That *Stone-Bullets* have been in Use, see *Chambers's Univ. Dict. in Cannon*. Mr. *Milton* by the Word *Stone* here, would express more distinctly that the Metal, of which they made their *Engines* and *Balls*, was inclosed in and mixed with a stony Substance in the Mine. See *Furitiere's French Dict.* upon the Word *Mineral*. *Pearce*.

p The incentive Reed is indeed *pernicious*, as the Engines and Balls do no Mischief, till touch'd by that ; but probably *pernicious* is not to be understood here in the common Acceptation, but in the Sense of the Latin *pernix*, quick, speedy, &c. *Newton*.

q With golden Armour from Head to Foot, completely arm'd. *Panoply*, Gr. Armour at all Points *Hume*.

Book VI. PARADISE LOST. 463

Look'd round, and scouts each coast light-armed
scour

Each quarter, to descry the distant foe, 530

Where lodg'd, or whither fled, or if for fight

In motion, or in halt: him soon they met

Under spread ensigns moving nigh, in flow

But firm battalion: back with speediest sail

& Zophiel, of Cherubim the swiftest wing, 535

Came flying, and in mid-air aloud thus cry'd.

Arm, warriors, arm for fight, the foe at hand,

Whom fled we thought, will save us long pursuit

This day; fear not his flight; so thick a cloud

He comes, and settled in his face I see 540

& Sad resolution and secure. Let each

His adamantine coat gird well, and each

Fit well his helm, gripe fast his orb'd shield,

Born ev'n or high; for this day will pour down,

If I conjecture ought, no drizzling show'r, 545

But ratling storm of arrows & barb'd with fire.

So warn'd he them, aware themselves; and
soon

In order, quit of all Impediment,

Instant, without disturb, they took alarm;

And onward move embattell'd: when behold,

Not distant far with heavy pace the foe 551

Approaching gross and huge; in hollow cube

Training his devilish enginry, impal'd

On ev'ry side with shadowing squadrons deep,

To hide the fraud. At interview both stood 555

A-while; but suddenly at head appear'd

Satan; and thus was heard commanding loud.

R r 3

Vanguard;

& Zophiel, Heb. the Spy of God. Hume.

& By sad here is meant sower and sullen, as *tristis* in
Latin, and *tristo* in Italian signify. Pearce.

& Bearded, headed with Fire. Of the French *Barbe*,
and the Latin *Barba* a Beard. Hume.

464 PARADISE LOST. 'Book VI.

“ Vanguard, to right and left the Front unfold ;

That all may see, who hate us, how we seek
Peace and composure ; and with open breast 560
Stand ready to receive them, if they like
Our overture, and turn not back perverse.
But that I doubt : however witness heav'n !
Heav'n witness thou anon, while we discharge
Freely our part : ye who appointed stand, 565
Do as you have in charge, and briefly touch
What we propound ; and loud, that all may hear.

So scoffing in ambiguous words, he scarce
Had ended ; when to right, and left the Front
Divided, and to either flank retir'd : 570
Which to our eyes discover'd (new and strange)

A triple

“ Sentiments which raise Laughter, can very seldom be admitted with any Decency into an Heroic Poem, whose Business is to excite Passions of a much nobler Nature. *Homer*, however, in his Characters of *Vulcan* and *Thersites*, in his Story of *Mars* and *Venus*, in his Behaviour of *Irus*, and in other Passages, has been observed to have lapsed into the Burlesque Character, and to have departed from the serious Air which seems essential to the Magnificence of an Epic Poem. I remember but one Laugh in the whole *Aeneid*, which rises in the fifth Book upon *Monætes*, where he is represented as being thrown over-board, and drying himself upon a Rock. But this Piece of Mirth is so well timed, that he severest Critick can have nothing to say against it, for it is in the Book of Games and Diversions. Where the Reader's Mind may be supposed to be sufficiently relaxed for such an Entertainment. The only Piece of Pleasantry in *Paradise Lost*, is where the Evil Spirits are described as rallying the Angels upon the Success of their new invented Artillery. This Passage I look upon to be the most exceptionable in the whole Poem, as being nothing else but a String of Puns, and those but very indifferent. *Addison*.

Book VI. PARADISE LOST. 465

A triple mounted row of Pillars, laid
 On wheels (for like to pillars most they seem'd,
 Or hollow'd bodies made of oak or fir,
 With branches lopp'd in wood or mountain fell'd)
 Brass, iron, & stony mold; had not their mouths
 With hideous orifice gap'd on us wide, 577
 Portending hollow truce: at each behind
 A Seraph stood, and in his hand a reed
 & stood waving tip'd with fire; while we sus-
 pense, 580

Collected stood within our thoughts amus'd:
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 (But soon obscur'd with smoke) all heav'n ap-
 pear'd, 585
 From those deep throated engins belch'd, whose
 roar
 Embowel'd with outrageous noise the air,
 And all her entrails tore; disgorging foul
 Their devilish glut, chain'd thunder-bolts, and hail
 Of

Mold here signifies Substance, as in B. ii. 355.
 But Dr. Bentley by reading *cast* in *Mold*, changes the
 Sense of it to a very different Nature. By this Emen-
 dation (he says) he has rid the Poem of *Stone Cannon*;
 but such Cannon have been heard of elsewhere, and are
 now to be seen (I think) at *Delf* in *Holland*. Whether
 they ever were, or could be used in War, may be
 questioned: But it is probable that *Milton*, by seeing
 such *Stone Cannon* in Foreign Countries, was led to
 mention them here as Part of *Saran's* Artillery.
Pearce.

stood This must certainly be an Error of the Press, oc-
 casioned by *stood* in the Line before, or in the Line
 following; but then it is a wonder that *Milton* did
 not correct it in his second Edition. Dr. Bentley reads,
 — And in his Hand a Reed
 Held waving tipt with Fire.

466 PARADISE LOST. Book VI.

Of iron globes, which on the victor host
Levell'd, with such impetuous fury smote, 590
That whom they hit, none on their feet might
stand,

Though standing else as rocks; but down they
fell

By thousands, Angel on Arch-Angel rowl'd:
The sooner for their arms; (unarm'd they might
Have easily, as spirits, evaded swift 596

By quick contraction, or remove :) but now
Foul dissipation follow'd, and forc'd rout;

x Nor serv'd it to relax their serried files.

What should they do? if on they rush'd, repulse
Repeated, and indecent overthrow 601

Doubled, would render them yet more despis'd,

And to their foes a laughter, for in view,

Stood rank'd of Seraphim another row,

In posture to displode their second Tire 605

Of thunder: back defeated to return

They worse abhorr'd. *Satan* beheld their plight,

And to his mates thus in derision call'd.

O friends, why come not on these victors proud?

E'er while they fierce were coming, and when we,

To entertain them fair with open front, 611

And breast, (what could we more?) propounded
terms

Of composition, strait they chang'd their minds,

Flew off, and into strange vagaries fell, 614

x 'Twas to no Purpose to *relax*, to open, to spread
their Files which stood close to one another, as if
were lock'd together, from *ferra* (Fr.) This Artillery
reach'd in whatever Form or Order they put them-
selves. The *Romans* used to lock, fix their Shields
together on certain Occasions in War; these were
then *servied* properly; here the Word seems not to be
meant in this strictest Sense. *Richardson*.

Book VI. PARADISE LOST. 467

As they would dance: yet for a dance they seem'd
Somewhat extravagant and wild: perhaps
For joy of offer'd peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result. 619

To whom thus *Belial*, in like gamesome mood:
Leader, the terms we sent were terms of weight,
Of hard contents, and full of force, urg'd home;
Such as we might perceive amus'd them all,
And stumbled many: who receives them right,
Had need from head to foot well understand; 625
Not understood, this gift they have besides,
They shew us when our foes walk not upright.

So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory: Eternal might 630
To match with their inventions they presum'd
So easy, and of His thunder made a scorn,
And all His host derided, while they stood
A-while in trouble: but they stood not long;
Rage prompted them at length, and found them
arms

Against such hellish mischief fit t' oppose. 636
Forthwith (behold the excellence, the pow'r
Which God hath in his mighty Angels plac'd!)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n, 640
Of pleasure situate in hill and dale)
Light as the light'ning glimpe they ran, they
flew,

From their foundations loos'ning to and fro,
They

y There is nothing in the first and last Day's En-
gagement which does not appear natural and agree-
able to the Ideas most Readers would conceive of a
Fight between two Armies of Angels. The second
Day's.

468 PARADISE LOST. Book VI.

They pluck'd the seated hills, with all their load,
 Rocks, waters, woods, and by the shaggy tops⁶⁴⁵
 Up-lifting bore them in their hands. Amaze,
 Be sure, and terror, seiz'd the rebel host,
 When coming towards them, so dread they saw
 The bottom of the mountains upward turn'd;
 'Till on those curs'd engines' triple-row⁶⁵⁰
 They saw them whelm'd, and all their confidence
 Under the weight of mountains bury'd deep:
 Themselves invaded next, and on their heads

Main

Day's Engagement is apt to startle an Imagination, which has not been rais'd and qualified for such a Description, by the Reading of the antient Poets, and of *Homer* in particular. It was certainly a very bold Thought in our Author, to ascribe the first Use of Artillery to the rebel Angels. But as such a pernicious Invention may well be supposed to have proceeded from such Authors, so it enter'd very properly into the Thoughts of that Being, as is all along aspiring to the Majesty of his Maker. Such Engines were the only Instruments he could have made use of to imitate those Thunders, that in all Poetry, both sacred and prophane, are represented as the Arms of the Almighty. The tearing up the Hills was no altogether so daring a Thought as the former. We are in some Measure prepared for such an Incident by the Description of the Giants War, which we meet with among the antient Poets. What still makes this Circumstance the more proper for the Poet's Use, is the Opinion of many learned Men, that the Fable of the Giants War, which makes so great a Noise in Antiquity, and gave Birth to the sublimest Description in *Hesiod's* Works, was an Allegory founded upon this very Tradition of a Fight between the good and bad Angels.—But I must refer the Reader to my Lord *Roscommon's Essay on translated Verse*, for some of the Master-strokes in the sixth Book of *Paradise Lost*, though at the same Time there are many others, which that noble Author has not taken Notice of. *Addison.*

Book VI. PARADISE LOST. 469

Main promontories flung, which in the air 654
Came shadowing, and oppress whole legions
arm'd :

Their armor help'd their harm, crush'd in and
bruis'd

Into their substance pent, which wrought them
pain

Implacable, and many a dolorous groan ;
Long struggling underneath e'er they could wind
Out of such prison though spirits of purest light :
(Purest at first, & now gross by sinning grown) 661

The rest, in imitation, to like arms

Betook them, and the neighb'ring hills up tore :

So hills a mid the air encounter'd hills,

Hurl'd to and fro with jaculation dire ; 665

That under ground they fought in dismal shade ;

Infernal noise ; war seem'd a civil game

To this uproar ; horrid confusion heap'd

Upon confusion rose. And now all heav'n

Had gone to wreck with ruin overspread 670

Had not th' Almighty Father where He sits

Shrin'd in His sanctuary of heav'n secure

& Consulting on the sum of things fore-seen

This

2 What a fine Moral does *Milton* here inculcate, and indeed quite through this Book, by shewing that all the Weakness and Pain of the rebel Angels was the natural Consequence of this their sinning ? And I believe one may observe in general of our Author, that he is scarce ever so far hurried on by the Fury of his Muse, as to forget the main End of all good Writing, the Recommendation of Virtue and Religion. *Thyer.*

a Not that he deliberates or advises with himself, as we ; he sees all Things ; and *the Sum of Things*, the Total, which he always considers, not only the single Articles. Thus here ; the Tumult in Heaven, consider'd in itself, he would never have permitted,

but

470 PARADISE LOST. Book VI.

This tumult and permitted all advis'd :
That His great purpose He might so fulfil 675
To honor His Anointed Son, aveng'd
Upon His enemies, and to declare
All pow'r on Him transferr'd : whence to His
Son,

b (Th' Assessor of His Throne) He thus began.
Effulgence of My Glory, Son belov'd, 680
Son *c* in Whose face invisible is beheld
Visibly, what by Deity I am ;
And in Whose hand what by decree I do,
Second Omnipotence, two days are past,
(Two days, as We compute the days of heav'n) 685
Since *Michael* and his Pow'rs went forth to tame
These disobedient : sore hath been their fight,
As likeliest was, when two such foes met arm'd :
For to themselves I left them ; and Thou know'st,
Equal in their creation they wery fram'd, 690
Save what sin hath impair'd ; which yet hath
wrought

d Insensibly, for I suspend their doom ;
Whence in perpetual fight they needs must last
Endless, and no solution will be found.

War

but as its Consequences would be the Honour of his Son (Ver. 676.) as he foresaw it, he allowed it to be, and that advisedly, designedly. *Advis'd* here is a Participle adverbial, and very elegant. *Richardson*.

b Who sat by him on his Throne.

c In whose Face is seen what is otherwise invisible, that is, the Deity, as Ver. 720. B. iii. 85. Rom. i. 20. *Coleff* i. 15. *John* i. 18. These two Lines are a Paraphrase on the Effulgence. *Richardson*.

d This Word doth not seem well to consist with that Alteration, which the Angel had just before said that Sin had wrought in the fallen Angels. *Thyer*.

But it's probable the Author meant, that the Manner in which Sin wrought was insensible, not the Effects.

Book VI. PARADISE LOST. 471

War wearied hath perform'd what war can do,
And to disorder'd rage let loose the reins, 695
With mountains, as with weapons, arm'd: which
makes

Wild work in heav'n, and dangerous to the main.
Two days are therefore past, the third is Thine;
For Thee I have ordain'd it; and thus far 700
Have suffer'd, that the glory may be Thine
Of ending this great war, since none but Thou
Can end it. Into Thee such virtue and grace
Immense, I have transfus'd, that all may know
In heav'n and hell Thy pow'r above compare:
And this perverse commotion govern'd thus, 706
To manifest Thee worthiest to be Heir
Of all things; to be Heir, and to be King
By sacred Unction, Thy deserved right.

Go then, Thou mightiest, in Thy Father's
Might,

S f

Ascend

And indeed within the Compass of this one
Book, we have all the Variety of Battles that can well
be conceived. We have a single Combat, and a ge-
neral Engagement. The first Day's Engagement is
with Darts and Swords, in Imitation of the Antients;
the second Day's Flight is with Artillery, in Imita-
tion of the Moderns; but the Images in both are
raised proportionably to the superior Nature of the
Beings here described. And when the Poet has
briefly compriz'd all that has any Foundation in Fact
and Reality, he has Recourse to the Fictions of the
Poets in their Descriptions of the Giants War with
the Gods. And *when War hath thus perform'd what
War can do*, he rises still higher, and the Son of God
is sent forth in the Majesty of the Almighty Father,
agreeably to Scripture: So much doth the Sublimity
of holy Scripture transcend all that is true, and all
that is feigned in Description. *Newton.*

The following Lines in that glorious Commission,
which is given to the Messiah, to extirpate the Host
of

472 PARADISE LOST. Book VI.

Ascend My chariot, guide the rapid wheels 711
That shake heav'n's basis, bring forth all my war,
My bow and thunder ; My Almighty arms
Gird on, and sword upon Thy puissant thigh,
Pursue theie sons of darkness ; drive them out 715
From all heav'n's bounds, into the utter deep :
There let them learn, as likes them, to despise
God and *Messiah* His anointed King.

He said, and on His Son with rays direct
Shone full, He all His Father full exprest, 720
Ineffably into His face receiv'd :
And thus the Filial Godhead answ'ring spake.

O Father ! O Supreme of heav'nly Thrones,
First, Highest, Holiest, Best, Thou always seek'st
To glorifie Thy Son, I always Thee, 725
As is most just : this I My glory account,
My exaltation, and My whole delight,
That Thou in Me well-pleas'd, declar'st Thy
will

Fulfill'd, which to fulfil is all My blifs.
Sceptre and pow'r, Thy giving, I assume ; 730
And gladlier shall resign, when in the end
g Thou shalt be all in all, and I in Thee

For

of rebel Angels, are drawn from a sublime Passage in
the Psalms (*Pf.* xlv. 3, 4.) The Reader will easily
discover more Strokes of the same Nature. *Addisen.*

g This Passage is manifestly taken from 1 *Cor.* xv.
24, and 28. and immediately afterwards, when it is
said,

— I in Thee

For ever, and in me all whom thou lov'st:
This is plainly in Allusion to several Expressions in
John xvii. And when it is added,

But whom thou hat'st I hate,
it is certainly an Allusion to *Pf.* cxxxix. 22. ' Do not
hate them, O Lord, that hate thee, &c. ?

Book VI. PARADISE LOST. 473

For ever ; and in Me all whom Thou lov'st :
But whom Thou hat'st I hate, and can put on
Thy terrors as I put Thy mildness on, 735
Image of Thee in all things : and shall soon,
Arm'd with Thy might, rid heav'n of these re-
bell'd ;

To their prepar'd ill mansion driven down
To chains of darkness, and th' undying worm :
That from Thy just obedience could revolt, 740
Whom to obey is happiness entire.
Then shall Thy Saints unmix'd, and from th'
impure

Far separate, circling Thy holy mount
Unfained hallelujahs to Thee sing. 744

Hymns of high praise, and I among them Chief.

So said, He o'er His sceptre bowing, rose
From the right hand of glory where He sat ;

And the third sacred morn began to shine,
Dawning through heav'n. *b* Forth rush'd with
whirlwind sound

The chariot of Paternal Deity, 750
Flashing thick flames, wheel within wheel un-
drawn,

S s 2

It

b The Description of the Messiah's going against
the rebel Angels, is a Scene of the same Sort with
Hesiod's Jupiter against the *Titans*. They are both of
them the most indubitable Instances of the true Sub-
lime ; but which has succeeded is very difficult to de-
termine. There is, I think, a greater Profusion of
poetical Images in that of the latter ; but then the
superior Character of the Christian Messiah, which
Milton has with great Judgment and Majesty supported
in this Part of his Work, gives a certain Air of religious
Grandeur, which throws the Advantage on the Side
of the *English* Poet. *Thyer*.

i *Milton* has rais'd his Descriptions in this Book with
many Images taken out of the poetical Parts of
Scripture.

It self instinct with spirit, but convoy'd
 By four Cherubic shapes ; four faces each
 Had wondrous ; as with stars, their bodies all,
 And wings, were set with eyes ; with eyes the
 wheels

755

Of *k* beril ; and *l* careering fires between :

Over their heads a chrystal firmament ;
 Where on a saphir throne, (inlaid with pure
 Amber, and colors of the show'ry arch)

He, *m* in cœlestial panoply all arm'd

760

Of radiant Urim, work divinely wrought,

Ascended : at His right hand *Victory*

Sat eagle-wing'd : beside Him hung his bow,

And quiver with three-bolted thunder stor'd :

And from about Him fierce effusion rowl'd

765

Of smoke, and *n* bick'ring flame, and sparkles
 dire.

Attended

Scripture. Messiah's Chariot is formed upon a Vision
 of Ezekiel, who, as *Grotius* observes, has in him very
 much of *Homer's* Spirit in the poetical Parts of his
 Prophecy. *Addison*.

k A precious Stone of a Sea-green Colour.

l A Career is a Course, as when anciently armed
 Men in tilting with the Spear ran full drive at one an-
 other ; or Chariot, contending in Games, or War
 ran on directly, or wheel'd furiously round, or this
 Way or that. Thus careering Fires, are Fires striking
 forward, whirling, flashing, *Ezek. i. 13, 14.* This is
 vastly expressive. Lightning darting out of the Fire
 streight, then turning quick again and again in acute
 Angles. *Richardson*.

m Complete heavenly Armour. *Urim* signifies
 Light. The *Urim* and *Thummim* were sometime
 added to or put on *Aaron's* Breast-plate (*Exod. xxviii*
30.) But what these were, Commentators are not
 agreed in. *Richardson*.

n Bickering is when two People begin to quarrel
 fretful, peevish, provoking. So *bickering* Flame was
 under

Book VI. PARADISE LOST. 475

o Attended with ten thousand thousand Saints,
He onward came; far off his coming shone,
And twenty thousand (I their number heard)
Chariots of God, half on each hand were seen.
He on the wings of Cherub rode sublime 771

On the chrystallin sky, in saphir thron'd,
Illustrious far, and wide: but by His own
First seen, them unexpected joy surpriz'd,
When the great ensign of *Messiah* blaz'd, 775
Aloft by Angels borne, His sign in heav'n:
Under whose conduct *Michael* soon reduc'd
His army, circumfus'd on either wing,
Under their Head imbodied all in one.

Before Him Pow'r Divine His way prepar'd; 780
At His command th' up-rooted hills retir'd
Each to his place, they heard his voice, and went
Obsequious; heav'n his wonted face renew'd,
And with fresh flow'rets hill and valley smil'd.

This saw His hapless foes, but stood obdur'd,
And to rebellious fight rallied their Pow'rs, 786
Insensate! hope conceiving from despair;
In heav'nly spirits could such perverseness dwell?
But, (to convince the proud what signs avail,
Or wonders move th' obdurate to relent) 790
They harden'd more, by what might most
reclaim,

Grieving to see His glory, at the sight
Took envy; and aspiring to His height,
Stood re-embattell'd fierce: by force or fraud,
Weening to prosper, and at length prevail 795

S f 3

Against

understand to be, not what blazes out in utmost
Rage, but with sudden Flashes, and as kindling into
Fury, Ezek. i. 4. *A Fire infolding itself*, or as the *He-
brew* (which *Milton* always follows) *Fire catching
itself*. *Richardson*.

o See *Jude* 14. *Pf.* lxxviii. 17. *Rev.* ii. 4.

Against God and *Messiah* ; or to fall
 In universal ruin last : and now
 To final battel drew, disdaining flight
 Or faint retreat ; when the Great Son of God,
 To all His hosts on either hand, thus spake. 80

Stand still in bright array, ye Saints, here stand
 Ye Angels arm'd, this day from battel rest :
 Faithful hath been your warfare, and of God
 Accepted, fearless in His righteous cause :
 And as ye have receiv'd, so have ye done, 80
 Invincibly. But of this cursed crew
 The punishment to other hand belongs :
p Vengeance is His, or whose He sole appoints
 Number to this day's work is not ordain'd,
 Nor multitude : stand only and behold 81
 God's indignation on these godless pour'd
 By Me ; not you, but Me they have despis'd ;
 Yet envied : against Me is all their rage ;
 Because the Father (t' Whom in heav'n suprem
 Kingdom and pow'r and glory appertains,) 81
 Hath honor'd Me, according to His will.
 Therefore to Me their doom He hath assign'd :
 That they may have their wish, to try with Me
 In battel which the stronger proves ; they all,
 Or I alone against them : since by strength 82
 They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife with them do I vouchsafe.

So spake the Son, and into terror chang'd
 His count'nance, too severe to be beheld, 82
q And full of wrath bent on His enemies.

p See Deut. xxxii. 35. Rom. xii. 19.

q Dr. Bentley is for rejecting this Verse as mean and
 superfluous. I suppose he understood it thus, and *full*
 of *Wrath* bent his Course, went on his Enemies ; this

Book VI. PARADISE LOST. 477

At once the Four spread out their starry wings,
 With dreadful shade contiguous, and the orbs
 Of His fierce chariot rowl'd, as with the sound
 Of torrent floods, or of a numerous host. 830
 He on His impious foes right onward drove,
 Gloomy as night : under His burning wheels
 The stedfast empyrean shook throughout ;
 All but the throne it self of God. Full soon
 Among them He arriv'd ; in His right hand 835
 Grasping ten thousand thunders, which He sent
 Before Him, such as in their souls infix'd
 Plagues : they astonish'd, all resistance lost,
 All courage ; down their idle weapons dropp'd :
 O'er shields and helms and helmed heads He
 rode

Of Thrones, and mighty Seraphim prostrate ; 841
 That wish'd the mountains now might be again
 Thrown on them, as a shelter from his ire.
 Nor less on either side tempestuous fell
 His arrows from the four-fold-visag'd Four, 845
 Distinct with eyes ; and from the living wheels
 Distinct alike with multitude of eyes ;
 One spirit in them rul'd, and every eye
 Glar'd light'ning, and shot forth pernicious fire
 Among

is said afterwards, Ver. 831. But it may be understood thus, *He chang'd his Countenance into Terror, and bent it so chang'd and full of Wrath upon his Enemies* ; and I cannot see how this is either mean or superfluous. Or rather *bent* may be a Participle in this Construction — 'His Countenance too severe to be beheld, and bent full of Wrath on his Enemies.'
Newton.

* The Cherubim stretch'd out their Wings, which touching one another, together made a dreadful Shadow. *Richardson.*

† The Pillars of Heaven tremble, and are astonish'd at his Reproof, *Job xxvi. 11.*

‡ See *Rev. vi. 16.*

Among th' accurst, that wither'd all their strength
And of their wonted vigor left them drain'd, 85
Exhausted, spiritless, afflicted, fall'n.

u Yet half His strength He put not forth, but
check'd

u There is no Question but *Milton* had heard by
Imagination with the Fight of the Gods in *Homer*
before he enter'd upon this Engagement of the An-
gels. *Homer* there gives us a Scene of Men, Heroes
and Gods, mix'd together in Battle. *Mars* animate
the contending Armies, and lifts up his Voice in such
a Manner, that it is heard distinctly amidst all the
Shouts and Confusions of the Fight. *Jupiter* at the
same Time thunders over their Heads; while *Ne-
ptune* raises such a Tempest, that the whole Field of
the Battle, and all the Tops of the Mountains shake
about them. The Poet tells us, that *Pluto* himself
whose Habitation was in the very Center of the
Earth, was so affrighted at the Shock, that he leapt
from his Throne. *Homer* afterwards describes *Vulca-
nus* as pouring down a Storm of Fire upon the River
Xanthus, and *Minerva*, as throwing a Rock at *Mars*
who, he tells us, cover'd seven Acres in his Fall. *As
Homer* has introduced into his Battle of the Gods every
Thing that is great and terrible in Nature, *Milton* has
filled his Fight of good and bad Angels with all the
like Circumstances of Horror. The Shouts of An-
gels, the Rattling of brazen Chariots, the Hurling
of Rocks and Mountains, the Earthquake, the Fire
the Thunder, are all of them employed to lift up the
Reader's Imagination, and give him a suitable Idea
of great an Action. With what Art hath the Poet re-
presented the whole Body of the Earth trembling
even before it was created!

All Heav'n resounded, and had Earth been then,
All Earth had to her Center shook.

In how sublime and just a Manner does he af-
terwards describe the whole Heaven shaking under the
Wheels of the Messiah's Chariot, with that Exception
to the Throne of God! Notwithstanding the Messiah
appears clothed with so much Terror and Majesty

Book VI. PARADISE LOST. 479

His thunder in mid-volly ; for he meant
 Not to destroy, but root them out of heav'n. 855
 The overthrown He rais'd, and as a herd
 Of goats, or tim'rous flock, together throng'd,
 Drove them before Him thunder-struck, pursu'd
 With terrors, and with furies, to the bounds
 And chrystal wall of heav'n ; which opening
 wide 860
 Rowl'd inward, and a spacious gap disclos'd
 Into the wasteful Deep : the monstrous sight
 Struck them with horror backward ; but far worse
 Urg'd them behind : headlong themselves they
 threw

Down from the verge of heav'n ; eternal wrath
 Burnt

the Poet still found Means to make his Readers conceive an Idea of him, beyond what he himself was able to describe,

Yet half his Strength he put not forth, &c.

In a Word, *Milton's* Genius, which was so great in itself, and strengthen'd by all the Helps of Learning, appears in this Book every Way equal to his Subject, which was the most sublime that could enter into the Thoughts of a Poet. As he knew all the Arts of affecting the Mind, he knew it was necessary to give certain resting Places, and Opportunities of recovering itself from Time to Time. He has therefore with great Address interspersed several Speeches, Reflections, Similitudes, and the Reliefs to diversify his Narration, and ease the Attention of the Reader, that he might come fresh to his great Action, and by such Contraste of Ideas have a more lively Taste of the nobler Parts of his Description. *Addison.*

Job vi. 4. 'The Terrors of God do set themselves in Array against me,' and *the Fury of the Lord* is a common Expression in Scripture. *Isa.* li. 20. 'They are full of the Fury of the Lord.' And *Virgil* frequently uses *Furia* for such Frights and Disturbances of Mind as drive Persons to Madness. And so the Word seems to be used here. *Newton.*

was Burnt after them to the bottomless pit. 8
 Hell heard th' unsufferable noise ; hell saw
 Heav'n & ruining from heav'n, and would have
 fled

Affrighted ; but strict Fate had cast too deep
 Her dark foundations, and too fast had bound. 8
 Nine days they fell ; confounded *Chaos* roar'd
 And felt ten fold confusion in their fall,
 Through his wild anarchy ; so huge a rout
 y Incumber'd him with ruin, hell at last
 Yawning receiv'd them whole, and on them clos'd
 Hell, their fit habitation, fraught with fire 8
 Unquenchable, the house of woe and pain.

& Disburden'd heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it rowl'd
 Sole victor, from th' expulsion of His foes, 8

Messiah

was The Measure is right, though in the pronouncing it does not seem to be so ; but the smoothest and most sonorous Verse that ever was made, would have been tame to this ; 'tis inimitable ! No other Words could have equalled these. *Richardson*.

& *Ruining* is used here as a Deponent ; it is a beautiful Way of speaking, and very expressive. It is founded on the Notion of the Latin *Ruina* from *ruo* to rush. And *Milton* here follow'd the Sense of the Italian Word *rovinare* or *ruinare*, which in the Dictionary *Della Crusca* is explained by falling headlong and violently from a higher to a lower Place. *Peacock*.

y This too, like the Word *ruining* in Ver. 8 must be taken in its Italian Signification. *Ingombro* is very poetical, and expresses the Embarrassment and Confusion ; but *incumber'd*, though plainly the same Word, yet in its common Acceptation, has a Meaning too weak and low for the Author's Purpose in this Verse. *Thyer*.

& So *Tasso* when he has drove the infernal Spirit to Hell, *Gier. Lib. Cant. 9. St. 66.*

The Earth deliver'd from so foul Annoy
 Recall'd her Beauty, and resum'd her Joy. *Fairfax*

Book VI. PARADISE LOST. 481

Messiah His triumphal chariot turn'd :
 To meet Him all His Saints, who silent stood
 Eye-witnesses of His almighty acts,
 With jubilee advanc'd ; and as they went, 884
 Adorned with branching Palm, each Order bright
 Sing triumph, and Him sung Victorious King,
 Son, Heir, and Lord, to Him dominion giv'n,
 Worthiest to reign. He celebrated rode
 Triumphant through mid-heav'n into the courts,
 And temple of His Mighty Father, thron'd 890
 On high : who into glory Him receiv'd,
 Where now He sits at the right hand of bliss.
 b Thus, measuring things in heav'n by things
 On earth,
 Thy request, and that thou may'st beware
 Of what is past, to thee I have reveal'd 895
 That might have else to human race been hid ;
 The discord which befel, and war in heav'n
 Among th' Angelic Pow'rs, and the deep fall
 Of those too high aspiring, who rebell'd
 With Satan : c he who envies now thy state ; 900
 Who now is plotting how he may seduce
 thee also from obedience that with him
 Creat'd of happiness) thou may'st partake

His

Alluding to *Rev.* iv. 11. 'Thou art worthy, O
 Lord, to receive Glory, and Honour, and Power,
 Peace, &c.'

He repeats the same Kind of Apology here in
 Conclusion, that he made in the Beginning of his
 narration. See B. v. 573, &c.

The Construction requires *him*, as Dr. Bentley
 says, or it may be understood,
 He it is who envies now thy State.

Here ends a Description, the utmost that can be
 said or hoped for in a human Poet ; and in *English*,
 that no Language has expressed, or can. *Richardson.*

482 PARADISE LOST: Book VI.

His punishment, eternal misery :
 Which would be all his solace and revenge, 905
 As a despite done against the most High,
 Thee once to gain companion of his woe.
 But listen not to his temptations : warn
 Thy weaker : let it profit thee to have heard,
 By terrible example, the reward 910
 Of disobedience : firm they might have stood,
 Yet fell. Remember ! and fear to transgress.

The End of the Sixth Book.

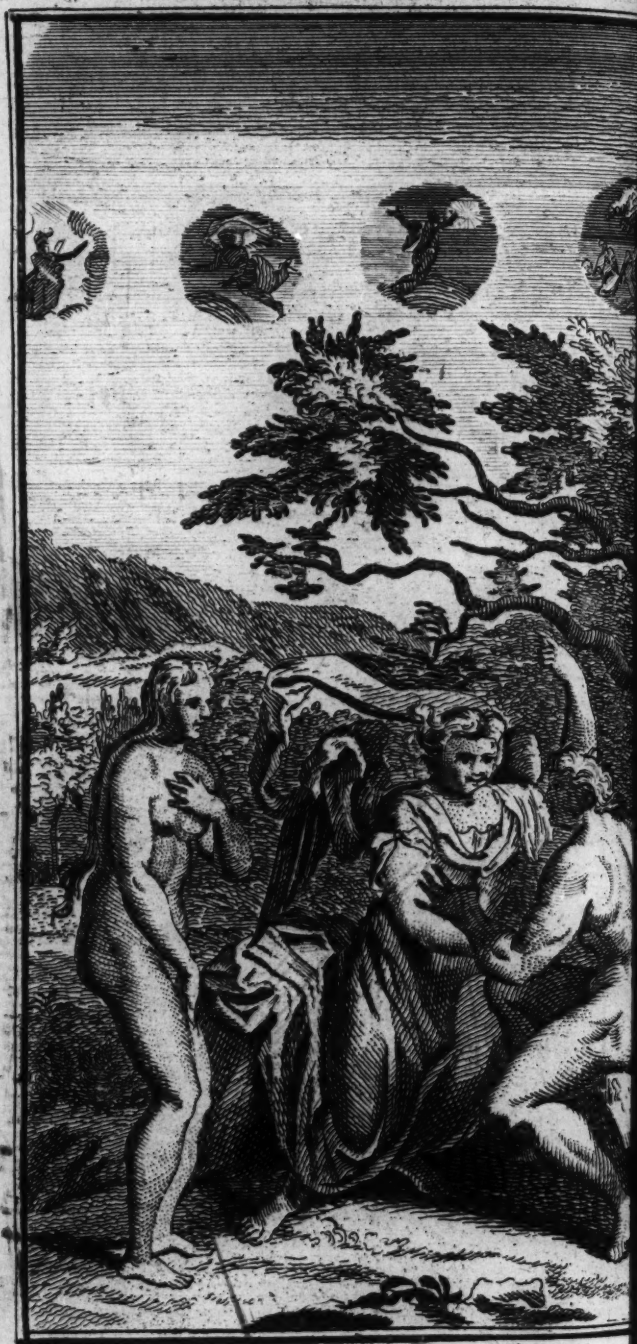


I.

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PARADISE LOST.

B O O K. VII.

The ARGUMENT.

Raphael, at the request of *Adam*, relates how, and wherefore, this world was first created; that God, after the expelling of *Satan*, and his Angels, out of heaven, declar'd His pleasure to create another world, and other creatures to dwell therein; sends His Son with glory and attendance of Angels, to perform the work of Creation in six days: the Angels celebrate with hymns the performance thereof, and His re-ascension into heaven.

Longinus has observed, that there may be a Loftiness in Sentiments, where there is no Passion, and brings Instances out of Authors to support this his opinion. The Pathetic, as that great Critic observes, may animate and inflame the Sublime, but is essential to it. Accordingly, as he farther remarks, we very often find that those who excel most in stirring up the Passions, very often want the Talent of writing in the great and sublime Manner, and on the contrary. *Milton* has shewn himself a Master in both these Ways of Writing. The seventh Book, which we are now entering upon, is an Instance of the Sublime, which is not mixed and worked with Passion. The Author appears in a kind of

composed and sedate Majesty; and though the Sentiments do not give it so great an Emotion, as those in the former Book, they abound with as magnificent Ideas. The sixth Book, like a troubled Ocean, represents Greatness in Confusion; the seventh affects the Imagination like the Ocean in a Calm, and fills the Mind of the Reader, without producing in it any Thing like Tumult or Agitation. The Critic above-mentioned, among the Rules which he lays down for succeeding in the sublime Way of writing, proposes to his Reader, that he should imitate the most celebrated Authors who have gone before him, and been engaged in Works of the same Nature; as in particular, that if he writes on a poetical Subject, he should consider how *Homer* would have spoken on such an Occasion. By this Means one great Genius often catches the Flame from another, and writes in his Spirit without copying servily after him. There are a thousand shining Passages in *Virgil*, which have been lighted up by *Homer*. *Milton*, though his own natural Strength of Genius was capable of furnishing out a perfect Work, has doubtless very much raised and ennobled his Conceptions, by such an Imitation as that which *Longinus* has recommended. In this Book, which gives us an Account of the six Days Works, the Poet received but very few Assistances from Heathen Writers, who were Strangers to the Wonders of Creation. But as there are many glorious Strokes of Poetry upon this Subject in holy Writ, the Author has numberless Allusions to them throughout the whole Course of this Book. The great Critic I have before-mentioned, though an Heathen, has taken Notice of the sublime Manner in which the Lawgiver of the *Jews* has described the Creation in the first Chapter of *Genesis*; and there are many other Passages in Scripture which rise up to the same Majesty, where the Subject is touched upon. *Milton* has shewn his Judgment very remarkably, in making Use of such of these as are proper for his Poem, and duly qualifying those high Strains of Eastern Poetry as were suited to Readers, whose Imaginations were set to a higher Pitch than those of other Climates.

Addison.

Descend

Book VII. PARADISE LOST. 485

Descend from heav'n, a *Urania*, (by that name

If rightly thou art call'd) whose voice divine
Following, above th' *Olympian* hill I soar,
Above the flight of *Pegasean* wing.

The meaning, not the name, I call: for thou
Nor of the *Muses* nine, nor on the top

Of old *Olympus* dwell'st; but, heav'nly born,
Before the hills appear'd, or fountain flow'd,

Thou with eternal *Wisdom* didst converse,
Wisdom thy sister, and with her didst play 10

In presence of th' Almighty Father, pleas'd
With thy celestial song. Up-led by thee

Into the heav'n of heav'ns I have presum'd,
(An earthly guest) and drawn empyreal air,

T t 2

Thy

a *Urania* was one of the *Muses*, but 'tis the holy
spirit he invokes, the *Meaning* (*Urania* in Greek sig-

nifies heavenly) 'tis that, the celestial Muse, not the
name, 'tis the *heavenly Muse* he had before invok'd,

i. 6. the Spirit, Ver. 17. the celestial Light, B. iii.
the celestial *Patroness*, B. ix. 21, 47. He invokes

this Muse, this true *Urania*; but with a little Diffi-
culty, upon Account of his making use of a Name

then applied to one who is but an empty Dream,
Ver. 39. *Richardson*.

Olympus was by the most ancient Poets said to be
the Seat, as well as the Birth-place, of the *Muses*,

who were therefore called *Olympiades*. See *Hesiod*
Ver. 60. *Pegasus* was the winged Horse of

Parnassus, where all the *Muses* dwell. *Milton* by
says his Subject is more sublime than has been at-

tempted by any of the ancient Heathen Poets, B. i.
Richardson.

From *Prov.* viii. 24, 25, 30. which he likewise
quotes in his *Tetrachordon*, P. 220. Vol. I. Edit. 1738.

God himself conceals not his own Recreations be-
fore the World was built: I was with him, saith

eternal Wisdom, daily his Delight, playing always
before him,' according to the vulgar Latin.

d Thy temp'ring ; With like safety guided down
 Return me to my native element ;
 Lest from this flying steed unrein'd (as once
e Bellerophon, though from a lower clime)
 Dismounted, *f* on th' *Aleian* field I fall,
 Erroneous there to wander and forlorn.

d Dr. Bentley makes himself very merry in his insulting Manner, with the Word *temp'ring*, and calls it the Printer's Blunder ; but I think the following Application of it in *Spenser*, may justify both Printer and Poet, F. 2. B. ii. Cant. 2. St. 39.

Thus fairly the *attempered* her Feast,
 And pleas'd them all with meet Satiety.

I agree with the Doctor, that *thee* is better than *th* *temp'ring*. *Thyer*.

e The Story of *Bellerophon* is, that he was a most beautiful and valiant Youth ; *Antea*, Wife of *Prattus* King of *Argos*, was in Love with him, but being refused, she accused him to her Husband of an Attempt on her Chastity ; the King enraged, but not willing to cause the young Prince, who was his Guest, to be murdered in his own Court, sent him to *Jobates*, King of *Lycia*, with Letters, desiring he might be destroyed. He put him upon several Enterprises full of Hazard, in which however he came off Conqueror. The King relents, gives him his own Daughter, and with her he lives in *Lycia* with great Honour, till attempting to mount to Heaven on his winged Horse *Pegasus*, he fell, and wander'd in the *Aleian* Field. The Moral is, that when the Brave and Wisest presume too much, they are undone, and lose the Glory they had justly gain'd. *Richardson*.

f *Milton's* Sense, and which he has here taken from *Homer* whose this Story is, is most strongly expressed. *Aleian* is Greek for wandering, *erroneous* is also wandering. 'Tis a *Pleonasm*, an abundant Fulness, Beauty common with the best Greek and Latin Writers. *Forlorn* is also strong. *Lorn* is an *Anglo-Saxon* Word for left, forsaken ; *for* only adds a greater Strength to it ; quite abandon'd, forsaken of God and Men, as *Homer* says *Bellerophon* was. *Richardson*.

Book VII. PARADISE LOST. 487

Half yet remains unsung ; but narrower bound,
 Within the visible & diurnal sphere :
 Standing on earth, not rapt above the Pole,
 More safe I sing with mortal voice, & unchang'd
 To hoarse or mute, / though fall'n on evil days,
 On evil days though fall'n, and evil tongues ; 26
 In darkness, and with dangers compass'd round,
 And solitude ; Yet not alone, while thou
 Visit'st my slumbers nightly ; or when morn

T t 3

Purples

g He says he had been led up by the Muse to draw
Empyrean Air, and he is now coming to his own na-
 tive Element. He had in the Person of the Angel,
 given an Account of Things above human Reach, a
 most arduous Enterprize ; now, *more safe* he sings of
 what was done within this visible World ; these are
 the two great Subjects of this noble Episode, the War
 in Heaven, and the new Creation. 'Tis the half of
 the Episode, not of the whole Work, is here meant.
 For when his Poem was divided into ten Books, that
 Edition had this Passage at the Beginning of the se-
 venth as now. *Richardson.*

h Diurnal is daily. This Sphere wherein we have
 a daily Return of the Sun's Light.

i Distinguish'd from that when he drew *Empyrean*
Air (Ver. 14.) his Style therefore you will find more
 easy and intelligible. *Richardson.*

k He writes as well as he did ; those lofty Subjects
 he has sung, have not crack'd his Voice, nor is he
 discouraged ; he goes on in such a Manner as his pre-
 sent Subject requires. *Richardson.*

l This is explained by a Piece of secret History, for
 which we have good Authority. *Paradise Lost* was
 written after the Restoration, when *Milton* appre-
 hended himself to be in Danger of his Life, first from
 publick Vengeance (having been very deeply engaged
 against the Royal Party) and, when safe by a Pardon,
 from private Malice and Resentment, he was always
 in Fear ; much alone, and slept ill ; when restless he
 would ring for the Person who wrote for him (his
 daughter commonly) to write what he composed,
 which sometimes flow'd with great Ease. *Richardson.*

488 PARADISE LOST. Book VII.

Purples the east. Still govern thou my song, 30
Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of *Bacchus* and his revelers, the race
 Of that wild rout that tore the *m Thracian* bard
 In *Rhodope*, where woods and rocks had ears
 To rapture, 'till the savage clamor drown'd 36
 Both harp and voice; nor could the Muse defend
 Her Son. So fail not thou, who thee implores;
 For thou art heav'nly; she an empty dream.

Say, Goddess, what ensu'd when *Raphael*, 40
 The affable Arch-Angel, had forewarn'd
Adam, by dire example, to beware
 Apostasy, by what beset in heav'n
 To those apostates; lest the like befall
 In Paradise to *Adam* or his race, 45
 (Charg'd not to touch the interdicted Tree)
 If they transgress, and slight that sole command,
 So easily obey'd, amid the choice
 Of all tastes else to please their appetite,
 Though wand'ring. He, with his consorted *Eve*
 The story heard attentive, and was fill'd 5
 With admiration and deep muse, to hear
 Of things so high and strange; things to the
 thought

So unimaginable as hate in heav'n,
 And war so near the peace of God in bliss,
 With such confusion: but the evil soon
 Driv'n back redounded (as a flood) on those
 From whom it sprung, impossible to mix

m Orpheus, the Son of *Apollo*, and the Muse *Clio*
liope, born in *Thrace*, a Poet and Philosopher. He
 lost his beloved Wife *Eurydice*, and was very chaste
 the *Ciconian* Women, mad Worshipers of *Bacchus*
 tore him to Pieces on the Mountain *Rhodope*. The
 Trees and Stones are said to have listen'd to his
 Richardfon.

II. Book VII. PARADISE LOST. 489

With blessedness. Whence *Adam* soon *n* repeal'd
 The doubts that in his heart arose : and now 60
 Led on, yet sinless, with desire to know
 (What nearer might concern him) how this world
 Of heav'n and earth conspicuous first began,
 When, and whereof created ; for what cause,
 What within *Eden* or without was done 65
 Before his memory (as one whose drouth
 Yet scarce allay'd, still eyes the current stream,
 Whose liquid murmur heard, new thirst excites,
 Proceeded thus to ask his heav'nly guest.

o Great things, and full of wonder in our
 ears, 70
 Far diff'ring from this world, thou hast reveal'd,
 Divine interpreter, by favor sent
 Down from the empyrean to forewarn
 Us timely of what might else have been our
 lots
 Unknown, which human knowledge could not
 reach : 75

For which to th' Infinitely Good we owe
 Immortal thanks, and his admonishment
 Receive, with solemn purpose to observe
 Immutably His sovran will, the end

Of

n Dr. Bentley would read *dispell'd* ; but if an
 Alteration were necessary, I should rather read *re-*
pell'd, as in Ver. 610. we have—their Counsels vain
 thou hast repell'd. But in the same Sense as a Law is
 said to be repealed, when an End is put to the Force
 and Effect of it ; so, when Doubts are at an End, they
 may be said to be repealed. Pearce.

o *Adam's* Speech to the Angel, wherein he desires
 an Account of what had passed within the Regions of
 Nature before the Creation, is very great and solemn.
 The following Lines, in which he tells him, that the
 Day is not too far spent for him to enter upon such a
 Subject, are exquisite in their Kind ;

And the great Light of Day yet wants to run
 Much of his Race, &c. Addison.

490 PARADISE LOST. Book VII.

Of what we are. But since thou hast vouchsaf'd 80
Gently, for our instruction, to impart
Things above earthly thought (which yet concern'd

Our knowing, as to Highest Wisdom seem'd)
Deign to descend now lower, and relate
(What may no less, perhaps, avail us known) 85
How first began this heav'n, which we behold
Distant so high, with moving fires adorn'd
Innumerable, *p* and this which yields or fills
All space, the ambient air wide interfus'd,
Embracing round this florid earth: what cause 90
q Mov'd the Creator, in His holy rest
Through all eternity, so late to build
In *Chaos*; and the work begun, how soon
Absolv'd: if unforbid thou may'st unfold
What we, not to explore the secrets ask. 95
Of His eternal empire, but the more
To magnify His works, the more we know.
And the great light of day yet wants to run
Much of his race, though steep, suspense in heav'n
Held by thy voice; thy potent voice he hears, 100
And longer will delay to hear thee tell.
His generation, and the rising birth
Of nature from the *r* unapparent Deep:

p Yields Space to all Bodies, and again fills up the
deserted Space so as to be subservient to Motion. *Ambient*, surrounding, *interfus'd*, mixing itself with, insinuating into, and betwixt all other Bodies; for itself, the purest that can be conceived, is also a Body
Richardson.

q What induced the Creator resting through all
Eternity to create the World now, and not before
Eternal Ages past makes this seem late, though had it
been Millions and Millions of Ages before, it had been
late in Regard to what was past. *Richardson.*

r Where nothing was to be seen, according to Gen.
1.2. 'Darkness was upon the Face of the Deep.' *Hume.*

Book VII. PARADISE LOST. 491

Or, if the star of ev'ning, and the moon
Haste to thy audience, night with her will bring 105
Silence ; and Sleep list'ning to thee will watch ;
Or we can bid his absence, 'till thy song
End, and dismiss thee e'er the morning shine.

Thus *Adam* his illustrious guest besought ;
And thus the God-like Angel answer'd mild. 110

This also thy request, with caution ask'd,
Obtain : though to recount almighty works
What words or tongue of Seraph can suffice
Or heart of man suffice to comprehend ?

Yet, what thou canst attain, (which best may serve
To glorify the Maker, and infer 116

Thee also happier) shall not be withheld.

Thy hearing : such commission from above
I have receiv'd, to answer thy desire

Of knowledge within bounds : beyond abstain 120

To ask ; nor let thine own inventions hope
Things not reveal'd, which th' invisible King,

Only Omniscient, hath suppress'd in night ;

To none communicable in earth or heav'n :

Enough is left besides to search and know. 125

But knowledge is as food, and need no less

Her temp'rance over appetite, to know

In measure what the mind may well contain :

Oppresses else with surfeit, and soon turns

Wisdom to folly, as nourishment to wind. 130

Know

The Angel's encouraging our first Parents in a
modest Pursuit after Knowledge. with the Causes he
assigns for the Creation of the World, are very just
and beautiful. *Addison.*

Dr. Bentley mistaking the Word *Inventions*,
changes it for *Conceptions*, which, I fancy, he would
not have done, had he consulted the Scripture Use
of this Term, to which, I make no Doubt, *Milton*
alluded. ' Thus they provoked him to Anger with
their own Inventions.' *Pf. cvi. 29.* And went a
Whoring with their own Inventions.' *Ver. 38.*

Know then, that after *Lucifer* from heav'n
 (So call him, brighter once amidst the host
 Of Angels, than that star the stars among)
 Fell with his flaming legions through the Deep
 Into his place, and the Great Son return'd 135
 Victorious with his Saints, th' Omnipotent
 Eternal Father from his throne beheld
 Their multitude, and to His Son thus spake.

At least our envious foe hath fail'd, who thought
 All like himself rebellious, by whose aid 140
 This inaccessible high strength, the seat
 Of Deity supreme, Us dispossest.
 He trusted to have seiz'd, and into fraud
 Drew many, whom their place knows here no
 more ;

Yet far the greater part have kept, I see, 145
 Their station ; heav'n, yet populous, retains
 Number sufficient to possess her realms,
 Though wide : and this high temple to frequent
 With ministeries due and solemn rites.
 But lest his heart exalt him in the harm 150
 Already done, to have dispeopled heav'n,
 (My damage fondly deem'd) I can repair
 That detriment, if such it be, to lose
 Self lost ; and in a moment will create
 Another world ; out of one man a race 155
 Of men innumerable, there to dwell,
 Not here ; 'till by degrees of merit rais'd,
 They open to themselves at length the way
 Up hither, under long obedience try'd, 159
 And earth be chang'd to heav'n, and heav'n to
 earth, One

u *Milton's* Meaning seems to have been this, That
 Earth would be so happy in being inhabited by *obedient*
 Creatures, that it would be chang'd to, *i. e.* re-
 semble Heaven, and Heaven by receiving those Crea-
 tures, would in this resemble Earth, that it would be
 stock'd with Men for its Inhabitants. *Pearce.*

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One kingdom, joy, and union without end.
 Mean while inhabit lax, ye Pow'rs of heav'n,
 And Thou My Word, begotten Son, by Thee
 This I perform ; speak Thou, and be it done.
 My over-shadowing Spirit and Might with
 Thee

165

Send along : ride forth, and bid the Deep
 Within appointed bounds be heav'n and earth :
 Boundless the Deep, because I AM who fill
 Infinitude :

Dwell more at large, there being more Room
 now than there was before the rebel Angels were ex-
 pelled, or than there will be when Men are translated
 to Heaven. If this be the Meaning, we cannot
 much commend the Beauty of the Sentiment, as it
 intimates that the Angels might be straiten'd for
 Room in Heaven. *Newton.*

But I am surprized this *learned Critick* should so
 grossly mistake the true Meaning of this Passage,
 which must appear obvious to any attentive Reader
 from what immediately follows. God was about to
 create the World, which was to take up the Space of
 six Days. *Mean-while*, or during which Time, he dis-
 cuss'd with the ministerial Attendance of the Angels
 around his Throne as usual. Some of them were to
 attend the Son in the wonderful Work he was going
 upon, as well for State as to be Spectators of that
 glorious Operation, and the rest who remained in
 Heaven, were at Liberty to recreate themselves with
 the Pleasures with which those celestial Regions
 were bound'd, till his Return. This I take to be the
 true Meaning of the Expression, *mean-while inhabit*
&c. &c. M.

See *Luke i. 25. Gen. i. 2.* The Spirit of God co-
 operated in the Creation, and therefore is said to be
 along with the Son.

The Sense is, the Deep is boundless, but the
 space contained in it is not vacuous and empty, be-
 cause there is an Infinitude and I fill it. Tho' I, who
 myself uncircumscribed, set Bounds to my Good-
 ness, and do not exert it every where, yet neither Ne-
 cessity nor Chance influence my Actions, &c. *Pearce.*

Infinitude : nor vacuous the space ;
 Though I, uncircumscrib'd My self, retire, 170
 And put not forth my goodness which is free
 To act, or not : Necessity and Chance
 Approach not Me ; and what I will is Fate.

So spake th' Almighty, and to what He spake
 His Word, the Filial Godhead, gave effect. 175
 Immediate are the acts of God, more swift
 Than time or motion ; but to human ears
 Cannot without process of speech be told ;
 So told as earthly notion can receive.
 Great triumph and rejoicing was in heav'n, 180
 When such was heard declar'd th' Almighty's
 will :

Glory they sung to the Most High, good will
 To future men, and in their dwellings peace :
 Glory to Him, Whose just avenging ire
 Had driven out th' ungodly from his sight, 185
 And th' habitations of the just : to Him
 Glory and praise, Whose wisdom had ordain'd
 Good out of evil to create ; instead
 Of spirits malign, a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds and ages infinite.

So sang the Hierarchies : y Mean-while the Son

y The Messiah, by whom, as we are told in Scripture, the Worlds were made, comes forth in the Power of his Father, surrounded with an Host of Angels, and clothed with such a Majesty as becomes his entering upon a Work, which according to our Conceptions appears the utmost Exertion of Omnipotence. What a beautiful Description has our Author raised upon that Hint in one of the Prophets ! ' And ' behold there came four Chariots out from between ' two Mountains, and the Mountains were of Brass. *Isa. vi. 1.* I have before taken Notice of these Chariots

On His great expedition now appear'd,
Girt with Omnipotence, with radiance crown'd
Of Majesty Divine : sapience and love 195
Immense, and all His Father in Him shon.

About His chariot numberless were pour'd
Cherub and Seraph, Potentates and Thrones,
And Virtues : winged spirits, and chariots wing'd,
From th' armory of God ; where stand of old 200
Myriads between two brazen mountains lodg'd
Against a solemn day, harness'd at hand,
Celestial equipage ; and now came forth
Spontaneous (for within them spirit liv'd)
Attendant on their Lord : heav'n open'd wide
Her ever-during gates, harmonious sound, 206
On golden hinges moving, to let forth
The King of Glory in His powerful Word,

U u And

of God, and of the Gates of Heaven ; and shall here
only add, that *Homer* gives us the same Idea of the
enter, as opening of themselves ; though he after-
wards takes off from it by telling us, that the *Hours*
first removed those prodigious Heaps of Clouds which
as a Barrier before them. *Addison*.

Dr. *Bentley* calls *Cherub pour'd* an aukward Ex-
pression. But yet we read in B. ii. 997.

— Heav'n Gates

Pour'd out by Millions her victorious Bands.

Ar. Reg. B. iii. 310.

— And saw what Numbers numberless

The City Gates out pour'd.

and so in *Virgil*, *Æn.* i. 214. and frequently else-
where. But the Word *pour'd* has still more Pro-
priety here, as it shews the Readiness and Forward-
ness of the Angels to attend the Messiah's Expedition ;
they were so earnest as not to stay to form them-
selves into regular Order, but were *pour'd numberless*
out his Chariot. *Pearce*.

The infernal Gates had no such Harmony ; they
rattled harsh Thunder that shook Erebus, B. ii. 881.
Richardson.

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And Spirit coming to create new Worlds.

b On heav'nly ground they stood, and from the shore 210

They view'd the vast immeasurable abyfs,
Outragious as a sea, dark, wasteful, wild;
Up from the bottom turn'd by furious winds,
And surging waves, as mountains to assault
Heav'n's height, *c* and with the centre mix the pole. 215

Silence, ye troubled waves, and thou Deep, peace,

Said then th' Omnific Word; your Discord end.
Nor staid; but on the wings of Cherubim
Up-lifted, in Paternal Glory rode

Far into *Chaos*, and the world unborn; 220

For *Chaos* heard His Voice. Him all His train
Follow'd in bright procession to behold
Creation, and the wonders of His might.

Then staid the fervid Wheels, and in His hand
d He took the golden compasses prepar'd 225

In

b I do not know any Thing in the whole Poem more sublime than the Description which follows, where the Messiah is represented at the Head of his Angels, as looking down into the *Chaos*, calming its Confusion, riding into the Midst of it, and drawing the first Out-line of the Creation. *Addison.*

c 'Tis certain, that in *Chaos* was neither Center nor Pole; so neither were there any Mountains as in the preceding Verse; the Angel does not say there were. He tells *Adam*, there were such Confusions in *Chaos*, as if on Earth the Sea in mountainous Waves should rise from its very Bottom to assault Heaven, and mix the Center of the Globe with the Extremities of it. The aptest Illustration he could have thought of, to give *Adam* some Idea of the Thing. *Richardson.*

d See Prov. viii. 27. Also *Dionys. Perieg.*

They

In God's eternal store, & to circumscribe
This universe, and all created things.
One foot He center'd, and the other turn'd
Round through the vast profundity obscure;
And said, Thus far extend, thus far thy bounds,

U u 2

This

They round the Chaos, round the World unborn
First deign'd their golden Compasses to turn;
They thro' the Deep chalk'd out our ample Road,
And broke the lawless Empire of the Flood.

Kennet's Life of Dionysius.

The Thought of the golden Compasses is conceived altogether in *Homer's* Spirit, and is a very noble Incident in this wonderful Description. *Homer*, when he speaks of the Gods, ascribes to them several Arms and Instruments with the same Greatness of Imagination. Let the Reader only peruse the Description of *Minerva's Aegis* or Buckler in the 5th Book, with her Spear which would overturn whole Squadrons, and her Helmet that was sufficient to cover an Army drawn out of an hundred Cities. The golden Compasses in the above-mentioned Passage, appear'd a very natural Instrument in the Hand of him, whom *Plato* some where calls the divine Geometrician. As Poetry delights in cloathing abstracted Ideas in Allegories and sensible Images, we find a magnificent Description of the Creation form'd after the same Manner in one of the Prophets, wherein he describes the Almighty Artichest as measuring the Waters in the Hollow of his Hand, meting out the Heavens with a Span, comprehending the Dust of the Earth in a Measure, weighing the Mountains in Scales, and the Hills in a Balance. Another of them, describing the Supreme Being in this great Work of Creation, represents him as laying the Foundations of the Earth, and stretching a Line upon it; and in another Place, as garnishing the Heavens, stretching out the North over the empty Place, and hanging the Earth upon nothing. This last noble Thought *Milton* has expressed in the following Verse,
And Earth self-balanc'd on her Center hung.

Addison.

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f This be thy just circumference, O world. 231

Thus God the heav'n created, thus the earth;
Matter unform'd and void: Darknes profound
Cover'd th' abyss; but on the wat'ry calm
His brooding wings the Spirit of God outspread,
And vital virtue infus'd, and vital warmth 236
Throughout the fluid mass; but g downward
purg'd

The black, Tartareous, cold, infernal dregs,
Adverse to life: then founded, then conglob'd
Like things to like; the rest to several place 240
Disparted, and between spun out the air:
And earth self ballanc'd on her centre hung.

b Let there be light, said God; and forthwith
light

Ethereal, first of things, quintessence pure,
Sprung from the Deep: and from her native east,
To journey through the aery gloom began. 246
Spher'd in a radiant cloud; (for yet the Sun
Was not) she in a cloudy tabernacle

Sojourn'd the while. *i* God saw the light was good:
And light from darkness by the hemisphere 250
Divided: light the day, and darkness night
He nam'd. Thus was the First Day ev'n and
morn: Nor

f See Gen. i. 1, 2.

g Milton had said that the Messiah had purg'd
downward the infernal Dregs which were adverse to
Life; and that of Things friendly to Life he *founded*
and *conglob'd* like to like, that is, he caused them to
assemble and associate together; the *rest*, that is,
Things that were not of the same Nature, and fit
for composing the Earth, went off to other Places,
perhaps to form the Planets and fixed Stars. This
seems to be Milton's Meaning. *Pearce.*

b This is the Passage which *Longinus* so greatly
admires; and no Doubt its Sublimity is greatly owing
to its Conciseness. *Newton.*

i See Gen. i. 4, 5.

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¶ Nor past uncelebrated, nor unsung
By the cœlestial choirs, when orient light
Exhaling first from darkness they beheld; 255
Birth-day of heav'n and earth, / with joy and
shout

The hollow universal orb they fill'd
And touch'd their golden harps, and hymning
prais'd

God and His works; Creator Him they sung,
Both when First Ev'ning was, and when First
Morn. 260

m Again, God said, Let there be firmament
Amid the waters, and let it divide
The waters from the waters: And God made
The firmament expanse of liquid, pure,
Transparent, elemental air, diffus'd 265
In circuit to the uttermost convex

Of this great Round: *n* partition firm and sure,
The waters underneath from those above

U u 3

Dividing:

¶ The Beauties of Description lie so very thick, that
it is almost impossible to enumerate them. The Poet
has employ'd on them the whole Energy of our
Tongue. The several great Scenes of the Creation
rise up to View one after another, in such a Manner,
that the Reader seems present at the wonderful Work,
and to assist among the Quires of Angels, who are
the Spectators of it. How glorious is the Conclusion
of the first Day! *Addison.*

! See *Job xxxviii. 4, 7.*

m See *Gen. i. 6.*

n For its Certainty, not Solidity. *St Augustin* upon
Genesis, 'It is not called Firmament, as being a solid
'Body, but because it is a Bound or Term between
'the upper and nether Waters; a Partition firm and
'immoveable, not upon Account of its Station, but
'of its Firmness and Intransgressibility.' *Hume* and
Richardson.

o They who understand the Firmament to be the
vast

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Dividing : for as earth, so He the world
 Built on circumfluous waters calm, in wide 270
 ChrySTALLIN ocean, and the loud misrule
 Of *Chaos* far remov'd : lest fierce extremes
 Contiguous might distemper the whole frame :
 p And heav'n He nam'd the firmament : so ev'n
 And morning chorus sung the Second Day. 275
 The earth was form'd, but in the womb as yet
 Of waters (embryon immature) involv'd,
 Appear'd not : over all the face of earth
 Main ocean flow'd ; not idle, but with warm
 Prolific humor soft'ning all her globe, 280
 Fermented

vast Air, expanded and stretched out on all Sides to
 the starry Heavens, esteem the Waters above it to be
 those generated in the Middle Region of the Air, or
 Vapors exhaled and drawn up thither from the steam-
 ing Earth and nether Waters ; which descend again
 in such vast Showers and mighty Floods of Rain, that
 not only Rivers but Seas may be imagined above, as
 appeared when the *Cataracts* came down in a De-
 luge, and the *Flood gates of Heaven were opened*, Gen.
 vii. 11. Others, and those many, by these Waters
 above understand the chrySTALLIN Heaven (by *Gassien-
 dus* made double) by our Author better named cry-
 stallin Ocean, by its Clearness resembling Water.

Who layeth the Beams of his Chambers in Waters.
Pf. cxlviii. 4. To this Sense our Poet agrees, and
 thus infers, that as God built the Earth, and founded
 it on Waters (' stretched out the Earth above the Wa-
 ' ters, *Pf.* cxxxvi. 8. By the Word of God the Hea-
 ' vens were of old, and the Earth consisting out of
 ' the Water and in the Water.' 2 *Pet.* iii. 5.) so al-
 he established the whole Frame of the heavenly
 Orbs, in a calm crySTALLIN Sea surrounding it, lest the
 Neighbourhood of the unruly *Chaos* should disturb it.
 ' But all Search in a Work so wonderful, so distant and
 ' undiscernable, as well as undemonstrable, is quite
 ' confounded.' *Horne.*

p So *Gen.* i. 8, 20. *Pf.* civ. 12. *Matt.* vi. 26. *Re-*
 xix. 17. 2 *Cor.* xii. 2.

Book VII. PARADISE LOST. 501

Fermented the great mother to conceive,
 Sate with genial moisture: when God said,
q Be gather'd now ye waters under heav'n
 Into one place, and let dry land appear.
r Immediately the mountains huge appear 285
 Emergent and their broad bare backs up-heave
 Into the clouds, their tops ascend the sky.
 So high as heav'd the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters. Thither they 290
 Hastened with glad precipitance, up-rowl'd,
 As drops on dust conglobing from the dry:
 Part rise in chrystal wall, or ridge direct,
 For haste; such flight the great command im-
 press'd
 On the swift floods: as armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard; so the wat'ry throng,
 Wave rowling after wave, where way they found;
 If steep, with torrent rapture; if through plain,
 Soft-ebbing; nor withstood them rock or hill: 300
 But they, or under ground, or circuit wide
 With serpent-error wand'ring, found their way,
 And on the washy ooze deep channels wore;
 Easy,

q See *Gen. i. 9. Ps. civ. 6, &c.*

r We have the same Elevation of Thought in the third Day, when the Mountains were brought forth, and the Deep was made. We have also the Rising of the whole vegetable World described in this Day's Work, which is filled with all the Graces that other Poets have lavish'd on their Description of the Spring, and leads the Reader's Imagination into a Theatre equally surprising and beautiful. *Addison.*

s The Earth was just now emerg'd from the Waters in which it had been wrapt; 'twas therefore all one great washy Ooze, Slime and Mud. In this soft Earth

502 PARADISE LOST. Book VII.

Eas'y, e'er God had bid the ground be dry,
All but within those banks, where rivers now ³⁰⁵
Stream, and perpetual draw their humid train.

† The dry land, earth ; and the great receptacle
Of congregated waters, He call'd seas ;
And saw that it was good : and said, Let th' earth
Put forth the verdant grass, herb yielding seed, ³¹⁰
And fruit-tree yielding fruit after her kind ;
Whose seed is in her self upon the earth.

He scarce had said, when the bare earth (till then
Desert and bare, unsightly, unadorn'd)
Brought forth the tender grass, whole verdure
clad 315

Her universal face with pleasant green :
Then herbs of every leaf, that sudden flow'r'd
Op'ning their various colors, and made gay
Her bosom, smelling sweet. And, these scarce
blown,

Forth-flourish'd thick the clustring vine, forth
crept 320

“ The smelling gourd, up stood the v corny reed
Em-

Earth deep Channels were easily wore by the stream-
ing Water, till 'twas dry every where but within the
Banks, the Bounds set to the Rivers, where they
now perpetually draw along after them their moist
Train. The Rivers are imagined as Persons of great
Quality, the Length of their Robe training after
them ;

— Where Rivers now

Stream, and perpetual draw their humid Train.
You cannot read it otherwise than slowly, and so as
to give your Mind a Picture of the Thing described.
Many Examples of the like Kind are to be found in
our Author, and all good Poets. *Richardson.*

† See Gen. i. 10, 11.

“ A mere Mistake of the Printer ; the Author gave
it the *swelling Gourd*. Those that stiffly maintain
that

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x See

Book VII. PARADISE LOST. 503

Embattel'd in her field ; and th' humble shrub,
And bush, with frizled hair implicit. Last,
Rose, as in dance, the stately trees, and spread
Their branches, hung with copious fruit ; w or
gemm'd 325

Their blossoms : with high woods the hills were
crown'd ;

With tufts the vallies ; and each fountain side
With borders long the rivers ; that earth now
Seem'd like to heav'n ; a seat where Gods might
dwell,

Or wander with delight, and love to haunt 330
Her sacred shades : x though God had yet not
rain'd

Upon the earth, and man to till the ground
None was : but from the earth a dewy mist

Went

that *smelling* was Milton's Word, and interpret it the
Melon, seem not to attend, that he had the Word
smelling two Lines before, and would not have dou-
bled it so soon again, and that he does not name here
any particular Plant, but whole Tribes and Species,
the Vine, the Gourd, the Reed, the Shrub, the
Tree. *Gourds* are as numerous a Family as most of
the other, and include the *Melon* within the general
Name ; which, though it smells, it swells likewise.
Bentley.

Dr. *Bentley* very justly reads here the *swelling*
Gourd ; and to the Reasons which he gives may be
added, that *Milton* here assigns to each of the other
Tribes or Species, an Epithet which suits with all of
the same Species : But *smelling*, tho' it suits with
some Kinds of the *Gourd*, does not suit with all the
Particulars of that Tribe, as *swelling* does. *Pearce*.

w The horny Reed stood upright among the Under-
growths of Nature, like a Grove of Spears, or a
Battalion with its Pikes aloft. *Corneus* (Lat.) of or
like Horn. *Æn.* iii. 22. *Hume*.

w Put forth their Blossoms, of *gemmare* (Lat.) to
bud forth. *Hume*.

x See *Gen.* ii. 4, 5, 6.

Went up and water'd all the ground, and each
Plant of the field; which, e'er it was in th' earth
God made, and ev'ry herb, before it grew 336
On the green stem: God saw that it was good.
So ev'n and morn y recorded the Third Day.

Again th' Almighty spake: α Let there be
lights

High in th' expanse of heav'n to divide 340
The day from night: and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of heav'n,
To give light on the earth; and it was so. 345
And God made two *a* great lights: (great for
their use

To man) the greater to have rule by day,
The less by night, altern: and made the stars,
And set them in the firmament of heav'n,
T' illuminate the earth, and rule the day, 350
In their vicissitude, and rule the night;
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For of coelestial bodies first, the sun 354
A

y *Recorded*, celebrated, caus'd to be remember'd.
This was done by the *Even and Morning Chorus* (Ver.
275.) with *Evening Harps and Matins*, (Ver. 450.)
What is done by the Voices and Instruments is po-
etically ascribed to the Time in which they were em-
ployed. *Richardson*.

α See *Gen. i. 14. 15.*

a The very Words of *Moses*; not that they were
greater than all other Stars and Planets; but only
are greater Lights in reference to Man, and therefore
Milton judiciously adds,

— Great for their Use

To Man, the greater to have Rule by Day,
The less by Night altern.

Gen. i. 16, 17, 18.

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A mighty sphere He fram'd ; unlightsome first,
 Tho' of ethereal mold : then form'd the moon
 Globose ; and ev'ry magnitude of stars ;
 And sow'd with stars the heav'n, thick as a field.
 Of light by far the greatest part he took,
 Transplanted from her cloudy shrine, and plac'd
 In the sun's orb, made *b* porous to receive 361
 And drink the *c* liquid light ; firm to retain
 Her gather'd beams ; great palace now of light :
 Hither, as to their fountain, other stars
 Repairing, in their golden urns draw light : 565
 And hence the morning planet gilds *d* her horns :
 By tincture or reflection they augment
 Their small peculiar, though (from human sight
 So far remote) with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day ; and all th' horizon round
 Invested with bright rays, jocund to run
 His *e* longitude through heav'n's high road : the
 gray

Dawn,

b Porus yet firm. *Milton* seems to have taken this
 Thought from what is said of the *Bologna Stone*,
 which being plac'd in the Light will imbibe, and
 for some Time retain it so as to enlighten a dark Place.
Richardson.

c Dr. *Bentley* finds Fault with the *Light* being re-
 peated so often, and in two Places substitutes some
 other Expression in the Room of it ; but when *Milton*
 was describing the Creation of Light, it was better
 (as Dr. *Pearce* judiciously observes) than to vary it
 by Phrases and Circumlocutions.

d In the first Edition it was *his Horns* ; but the
 Author in the second Edition, softened it into *her*
Horns, which is certainly properer for the Planet
Venus, tho' Dr. *Bentley*, and Mr. *Fenton* have still
 printed *his Horns*. *Newton.*

e Dr. *Bentley* calls *Longitude* here mere Nonsense ;
 and therefore reads *his long Career through*, &c. But
 we

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Dawn, and the *f* *Pleiades* before him danc'd,
Shedding sweet influence. Less bright the moon,
But opposite in levell'd west was set 376
His mirror, with full face borrowing her light
From him ; for other light she needed none
In that aspect : and still that distance keeps
Till night ; then in the east her turn she shines,
'Revolv'd on heav'n's great axle, and her reign 381
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere ; then first adorn'd
With their bright luminaries that set and rose. 385
Glad ev'ning and glad morn crown'd the Fourth
Day.

g And God said, Let the waters generate
Reptil, with spawn abundant, living soul :
And let fowl fly above the earth, with wings
Display'd on th' open firmament of heav'n : 390
And God created the great whales, and each
Soul living, *b* each that crept, which plenteously
The waters generated by their kinds :

And

we must not part with *Longitude* so easily : It signifies the same Course from East to West in a strait and direct Line ; and we find *Milton* using the Word after much the same Manner, in B. iii. 576. This Passage alludes to *Pf.* xix. 5. Where it is said of the Sun, that ' he rejoiceth as a Giant to run his Course.' *Pearce.*

f See *Job.* xxxviii. 31.

g This, and eleven Verses following, are almost Word for Word from *Gen.* i. 20, 21, 22.

b *Creeping Things*, for so the Word is render'd by Interpreters, as well as *moving Creatures*, *Gen.* i. 20. Creatures which move without Legs are here meant : all the Fish Kind, as *Pf.* civ. 15, and so it follows here and in *Moses's* Account. Other creeping Things are mentioned, *Ver.* 475. but those are such as creep the Ground, and were created the next Day, as *Gen.* i. 23. *Richardson.*

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And every bird of wing after his kind :
And saw that it was good, and bless'd them,
saying,

Be fruitful, and multiply, and in the seas 396
And lakes and running streams the waters fill,
And let the fowl be multiply'd on th' earth.
Forthwith the sounds and seas, each creek and bay
i With fry innumerable swarm, and shoals 400
Of fish, that with their fins and shining scales
Glide under the green wave & in sculls that oft
Bank the mid-sea : part single, or with mate,
Graze the sea-weed their pasture, and thro' groves
i Of coral stray or sporting with quick glance, 405
X x Shew

i One would wonder how the Poet could be so
concise in his Description of the six Days Work, as to
comprehend them within the Bounds of an Episode,
and at the same Time so particular, as to give us a
lively Description of them. This is still more re-
markable in his Account of the fifth and sixth Days,
in which he has drawn out to our View the whole
animal Creation from the *Reptil* to the *Behemoth*.
As the Lion and the Leviathan are the two noblest
Productions in the World of living Creatures, the
Reader will find a most exquisite Spirit of Poetry in
the Account which our Author gives us of them.
The sixth Day concludes with the Formation of Man,
upon which the Angel takes Occasion, as he did
after the Battle in Heaven, to remind *Adam* of his
Obedience, which was the principal Design of this
Visit. *Addison*.

& Shoals of Fish so vast, that they appear like
mighty Banks in the Midst of the Sea. *Sculls* and
Shoals are vast Multitudes of Fish, of the Saxon *Sceole*,
an Assembly. *Hume*.

i *Coral* is a Production of the Sea, and is commonly
rank'd among the Number of marine Plants. The
learned *Kercher* supposes entire Forests of them to
grow at the Bottom of the Sea, which may justify
our Author's Expression of *Groves of Coral*. The An-
rients

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Shew to the sun their wav'd coats drop'd with
gold :

Or in their pearly shells at ease attend
Moist nutriment ; or under rocks their food
In jointed armor watch : or smooth *m* the seal,
And bended dolphins play : part, huge of
bulk,

Wallowing unweildly, enormous in their gait,
n Tempest the ocean : there *o* leviathan,
Hugest of living creatures, on the Deep
Stretch'd like a promontory, sleeps or twims,

And

tients believed it was soft under the Water, and hardened in the Air. Thus *Ovid*, Met. iv. 730.

The pliant Sprays of Coral yet declare
Their stiff'ning Nature, when expos'd to Air.
Those Sprays, which did like bending Officers move,
Snatch'd from their Element, obdurate prove,
And Shrubs beneath the Waves, grow Stones above,

Eusden.

But later Discoveries have shewn, that only the Extremities of the Branches are a little soft in the Water, and soon putrify in the Air. *Newton.*

m In calm Seas, the Seal or Sea-calt, and Dolphin sport. The *bended Dolphin* ; not but that he is as straight as any other Fish ; but he seems bent when with quick Motion he leaps up out of the Water, and forming an Arch drops into it again Head foremost. Poetically described. *Richardson.*

n *Milton* has here with great Judgment and Propriety adopted the *Italian Verb tempestare*. He could not possibly have expressed this Idea in mere *English* without some Kind of Circumlocution, which would have weaken'd and enervated that Energy of Expression which this Part of the Description required. Besides, no Word could be more proper in the Beginning of the Verse, to make it labour like the troubled Ocean, which he is painting out. *Thyer.*

o The Fish spoken of by *Job*, Ch. xli. is not the same as our Whale. But here the Whale is meant and call'd *Leviathan*. *Richardson.*

Book VII. PARADISE LOST. 509

And seems a moving land, and at his gills 415
Draws in, and at his trunk spouts out a sea.

Mean-while the tepid caves, and fens, and shoars,
Their brood as numerous hatch from th' egg,
that soon

Bursting with kindly rupture, forth disclos'd
Their callow young; but feather'd soon and sledge
They summ'd their *p* pens; and soaring th' air
sublime, 421

With clang despis'd the ground, under a cloud
In prospect: there the eagle and the stork
On cliffs and cedar tops their *q* eyries build:
Part loosely wing the region: part, more wise 425
In common, rang'd in figure *r* wedge their way;
Intelligent of seasons, and set forth

Their aery caravan, high over seas
Flying, and over lands, *t* with mutual wing
X x 2 Easing

p Pens, from *Penna* a Feather. *Summ'd* is a Term
in Falconry; a Hawk is said to be full summ'd when
his Feathers are grown to their full Strength. So *Par.*
Reg. B. i. 14. Richardson.

q That is, their Nests. See *Job xxxix. 27.*
r Pliny says, 'They are led by one, and followed
' by others, still forming a Body wider and wider in
' Form of a Wedge,' with which they seem to work
and push onward. This is spoken of wild Geese and
Swans, *L. x. Sect. 32.* See also *Ælian* of Animals,
lib. 13.

t For the whole Tribe of these Birds of Passage
assemble and agree to travel together at a certain
Season of the Year constantly. *Richardson.*

t Pliny has described certain Birds of Passage, that
in their Journey relieve one another in this Manner;
those that are most tired, rest upon others that can
better bear the Fatigue till they are something reco-
vered, and then their Companions bear upon them
in their Turn. This possibly might have been in
Milton's View; but as large Birds frequently ease their
Flight

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Easing their flight; (so steers the prudent crane 430
Her annual voyage) bore on winds, the air
Floats as they pass, fann'd with unnumber'd
plumes.

From branch to branch the smaller birds with
song

Solac'd the woods, and spread their painted wings
'Till ev'n; nor then the solemn nightingale 435
Ceas'd warbling, but all night tun'd her soft lays.
Others on silver lakes and rivers bath'd
Their downy breast; the swan, *u* with arched
neck

Between her white wings mantling proudly, rows
Her state with oary feet: yet oft they quit 440
The dank, and rising on stiff pennons, tour
'The mid aerial sky. Others on ground
Walk'd firm; the crested cock, whose clarion
sounds

The silent hours; and th' other, whose gay train
Adorns him, color'd with the florid hue 445
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and morn solemniz'd the Fifth Day.

The Sixth, and of creation last, arose 449
With ev'ning harps and matin; when God said,
Let th' earth bring forth *v* soul living in her kind,
Cattel,

Flight by making their Wings mutually assist one an-
other, resting this whilst that labours, and so chang-
ing them at Pleasure. This must have been also his
Meaning. *Richardson*.

u The Antients have not hit on this Beauty, so la-
vish as they have been in their Descriptions of the
Swan. *Homer* calls him *long neck'd*, but how much
more *pittoresque*. if he had arched this Length of
Neck! *Richardson*.

v See *Gen. i. 24*. What we render *living Creature*,
is *living Soul* in the *Hebrew*, which *Milton* usually
follows rather than our Translation.

Book VII. PARADISE LOST. 511

Cattel, and creeping things, and beast of th' earth.
Each in their kind. The earth obey'd; and strait
Op'ning her fertile womb, teem'd at a birth
Innumerable living creatures, perfect forms, 455
Limb'd and full grown. Out of the ground up-
rose,

As from his *w* lair the wild beast, where he *x* wons
In forest wild, in thicket, brake or den:

Among the trees in pairs they rose, they walk'd;
The cattel in the fields, and meadows green: 460

Those rare and solitary; these in flocks

y Pasturing at once, and in broad herds up sprung.

The grassy clods now *z* calv'd, now half appear'd

The tawny lion, pawing to get free

His hinder Parts; then springs as broke from
bonds, 465

And rampant shakes his brinded mane: *a* the ounce,

X x 3

The

w His Bed or Place of Rest. The Word is still
used when we say of Things put one on another;
there is a *Laire* or *Layer* of this and that. So of the
Strata or Kinds of Earth often seen, there is a Layer
of Earth, another of Chalk, &c. *Richardson*.

x Wons is wont to be, inhabits, dwells.

y These, the same Cattle, sprung up in whole
Flocks and Herds; and *at once*, not by Degrees, as
the other Sort, Ver. 464, &c. and they rose so sud-
denly, *pasturing*, feeding too, as is natural to those
Animals. *Richardson*.

z Brought forth, as *Job xxxix. 1. Ps. xxix. 9. Mil-*
ton imagines the Beasts to rise out of the Earth ready
form'd. This is the same Thought as *Raphael* had
who has thus painted this Subject in the Vatican.
Spenser has had the same Imagination, *F. Q. B. i. 21.*
but these have had it from the Antients, *Ovid, Diod.*
Sic. &c. Richardson.

a *Lynx*, a Creature fierce, and exceeding sharp-
sighted.

b The libbard, and the tiger, (as the mole
Rising) the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head: scarce from his
mould 470

c Behemoth (biggest born of earth) up-heav'd
His vastness: fleec'd the flocks and bleating rose,
As plants: ambiguous between sea and land,
The river-horse and icaly crocodile. 474

At once came forth whatever creeps the ground,
d Insect or worm: those wav'd their limber fans,
For wings; and smallest lineaments exact
In all the liveries deck'd of summer's pride,
With spots of gold and purple, azure, and green:
These, as a line, their long dimension drew, 480
Streaking

b Or Leopard, and the Tyger, all these as the Lion
first specify'd, are of the Cat-kind.

c The Numbers are excellent, and admirably express the Heaviness and unwieldiness of the *Elephant*, which *Milton* plainly means. *Behemoth* and *Leviathan* are two Creatures, described in the Book of *Job*, and formerly the Generality of Interpreters understood by them the *Elephant* and the *Whale*: But the learned *Bochart*, and other Writers, have endeavour'd to shew that *Behemoth* is the *River Horse*, and *Leviathan* the *Crocodile*. It seems as if *Milton* was of the former Opinion, by mentioning *Leviathan* among the Fishes, and the *River Horse* and *scaly Crocodile*, Ver. 474, as distinct from *Behemoth* and *Leviathan*; and surely there is Authority sufficient to justify a Poet in that Opinion. *Newton*.

d It may seem strange that *Milton* reckons the Fly-kind amongst the creeping Things; 'tis not expressly said when they were created; creeping Things are put into this Day's Work by *Moses*; and Flies may be also said to creep, as walking is like creeping, so near what they walk upon. They could not have been so properly plac'd as here, and ought to be specify'd, *Richardson*.

Book VII. PARADISE LOST. 513

Streaking the ground with sinuous trace : e not all
Minims of nature ; some of serpent-kind,
Wondrous in length, and corpulence involv'd
Their snaky folds, and added wings. First crept
The parsimonious emmet, provident 485
Of future ; in small room large heart inclos'd,
Pattern of just equality perhaps
Hereafter, join'd in her popular tribes
Of commonalty. Swarming next appear'd
The female bee, f that feeds her husband drone
Deliciously,

e The three following Verses Dr. Bentley rejects :
He thinks them so plainly spurious, that (as he says)
the Editor is caught in the Forgery. Let us see
whether this be the Case or not. *Snaky*, he says,
is mere Tautology, i. e. *Serpents* involv'd *Serpentine*
Folds. But is not *Serpent* a more general Word than
Snake ? Does it not include all the creeping Kind, at
least several Animals that are not *Snakes*, nor have
snaky Folds ? If so, then the Epithet *snaky* is no Tau-
tology. But what is *added Wings*, says the Doctor.
It means, had Wings added to their long and cor-
pulent Bodies. Scarcely any Thing is more common
in Poetry than to speak after this manner, which re-
presents the Creature as doing that which is done to
it. So in B. ix. 515, a Ship is said to *steer* and *shift*
herself. So in *Virgil's Georg.* ii. 535. it is said of the
City of *Rome*, 'She built a Wall round her seven
'Hills.' Did itself build the Wall ? No ; but it had
the Wall built round its seven Hills. If *Milton* after-
wards, in Ver. 495, &c. mentions the Serpent again,
he mentions a particular Species of the Serpent Kind ;
and with a plain View to make *Adam* more mindful
of that Animal which was to work his Ruin and De-
struction. So that all the Marks of Forgery, which
the Doctor discovers here, immediately disappear
upon a careful Examination of the Passage. *Pearce*.

f Besides what has been said by *Virgil*, *Pliny*, &c.
among the Antients, *Butler*, *Warder*, &c. Moderns, a
late anonymous Writer (said to be the *Abbe Pluche*,
le

Deliciously, and builds her waxen cells 491
 With honey stor'd. The rest are numberless,
 And thou their natures know'st, and gav'st them
 names,

Needless to thee repeated : nor unknown
 The serpent (subtlest beast of all the field) 495
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now heav'n in all her glory shon, and rowl'd
 Her motions, as the great First-Mover's hand 500
 First wheel'd their course; earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was
 walk'd

Frequent; and of the Sixth Day yet remain'd;
 g There wanted yet the master work, the end 505
 Of all yet done; a creature, who not prone,

And

le Spectacle de la Nature) gives a very curious Account of this Matter. That the common Bee is neither Male nor Female; but that there is in every Hive one larger than the rest, which is the Queen of the Hive, and which is also to propagate by the Help of the Drones, who have no other Business, and are expelled by Violence after the Season is over, and who probably perish by Hunger. Of these Drones there are about 100 in a Hive. The Queen is Mother of near 20,000 in one Summer. *Richardson.*

g The Author here remember'd and copied *Ovid Met. i. 76.*

A Creature of a more exalted Kind
 Was wanting yet, and that was Man design'd:
 Conscious of Thought, of more capacious Breast,
 For Empire form'd, and fit to rule the rest—
 —That while the mute Creation downward bend
 Their Sight, and to their earthly Mother tend,
 Man looks aloft, and with erected Eyes
 Beholds his own hereditary Skies.

Dryden

Book VII. PARADISE LOST. 515

And brute as other creatures, but indu'd
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self knowing; and from thence
Magnanimous, to correspond with heav'n 511
But grateful to acknowledge whence his good
Descends; thither with heart and voice and eyes
Directed in devotion to adore

And worship God Supreme, Who made him chief
Of all His works: therefore th' Omnipotent 516
Eternal Father (for where is not He
Present?) thus to His Son audibly spake.

b Let Us make now Man in Our image, Man
In our similitude, and let them rule 520
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.

This said, He form'd thee, *Adam*, thee O Man,
Dust of the ground; and in thy nostrils breath'd
The breath of life: in His own image He 526
Created thee; in the image of God

Express; and thou becam'st a living soul.
Male He created thee; but thy consort
Female for race: then bless'd mankind, and said,
Be fruitful, multiply, and fill th' earth; 531

Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of th' air,
And ev'ry living thing that moves on th' earth,
Where ever thus created; for no place 535
ls

b See *Gen.* i. 26, 27, 28.

i See *Gen.* ii. 8. 15. This seems to imply, that
Adam was created in some other Place, and was af-
terwards brought into the Garden of *Eden*; and
therefore *Milton* says,

Wherever thus created, for no Place

Is yet distinct by Name, thence, as thou know'st.
He

516 PARADISE LOST. Book VII.

Is yet distinct by name. Thence (as thou know'st)
He brought thee into this delicious grove,
This garden ; planted with the trees of God ;
Delectable, both to behold, and taste ;
And freely all their pleasant fruit for food 540
Gave thee ; all sorts are here that all th' earth
yields,

Variety without end : But of the tree,
Which tasted works knowledge of good and evil,
Thou may'st not : in the day thou eat'st, thou
dy'st :

Death is the penalty impos'd : beware, 545
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant Death.

Here finish'd He, and all that He had made
View'd, and behold all was entirely good ;
So ev'n and morn accomplish'd the Sixth Day.
Yet not 'till the Creator from his work 550

Desisting,

He brought thee into this delicious Grove,
This Garden, &c.

Dr. Bentley and Mr. Fenton have pointed this Passage
wrong, and contrary to Milton's own Editions, by
putting a full Stop before *thence*, where there should
be only a Comma, and by putting only a Comma
after this Verse, where there should be a full Stop.

And every living Thing that moves on th' Earth,
and so referring *wherever thus created to every living
Thing*, whereas it should be joined in Construction
with *He brought thee* ; *wherever thus created thence he
brought thee.* Newton,

See Gen i, 31.

The Poet represents the Messiah returning into
Heaven, and taking a Survey of his great Work.
There is something so inexpressibly sublime in this
Part of the Poem, where the Author describes the
great Period of Time, filled with so many glorious
Circumstances ; when the Heavens and the Earth
were finished ; when the Messiah ascended up in
Triumph through the everlasting Gates ; when he
looked

Book VII. PARADISE LOST. 517

Desisting, though unwearied, up return'd ;
Up to the heav'n of heav'ns, His high abode :
Thence to behold this new created world,
Th' addition of His empire, how it shew'd 555
In prospect from his throne, how good, how fair,
Answering His great idea. Up he rode,
Follow'd with acclamation and the sound
Symphonious of ten thousand harps that tun'd
Angelic harmonies : the earth, the air 360
Resounded, (thou remember'st, for thou heard'st)
The heav'ns and all the constellations rung :
The planets in their station list'ning stood,
While the bright pomp ascended jubilant.
m Open, ye everlasting gates they sung, 565
Open, ye heav'ns, your living doors ; let in
The Great Creator from His work return'd
Magnificent, His six days work, a world :
Open, and henceforth oft, for God will deign
To visit oft the dwellings of just men, 570
Delighted ; and with frequent intercourse
Thither will send His winged messengers,
On errands of supernal grace. So sung
The glorious train ascending. He through heav'n,
That open'd wide her blazing portals, led 575
To God's eternal house direct the way :
A broad and ample road, whose dust is gold,
And pavement stars, as stars to thee appear
Seen in the galaxy : (that milky way
Which nightly, as a circling zone, thou seest 580
Pouder'd with stars.) And now on earth the Se-
venth

Ev'ning

looked down with Pleasure upon his new Creation,
When every Part of Nature seem'd to rejoice in its
Existence, when the Morning Stars sang together,
And all the Sons of God shouted for joy. Addison.

m See Ps. xxiv. 7.

Ev'ning arose in *Eden* ; for the sun
 Was set, and twilight from the east came on,
 Fore-running night : when at the holy mount
 Of heav'n's high-seated top, th' imperial throne
 Of Godhead, fix'd for ever firm and sure, 586
 The Filial Pow'r arriv'd, and sat Him down
 With His Great Father : for He also went
 Invisible, yet staid (such privilege
 Hath Omnipresence) and work ordain'd, 590
 Author and end of all things, *n* and from work
 Now resting, blest'd and hallow'd the Sev'nth
 Day,

As resting on that day from all His work :
 But not in silence holy kept ; the harp
 Had work, and rested not ; the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on *o* fret by string, or golden wire,
 Temper'd soft tunings, intermix'd with voice
p Choral or unison : of incense clouds
 Fuming from golden censers, hid the mount : 600
 Creation, and the Six Days acts, they sung.

Great are Thy works, *Jehovah*, infinite
 Thy pow'r, what thought can measure Thee
 or tongue

Relate Thee ? Greater now in Thy return
 Than from the *q* giant angels : Thee that day

n See *Gen.* ii. 2, 3.

o On the Finger-board of a Bass-viol, for Instance
 are Divisions athwart by which the Sound is regulated and varied ; these Divisions are called Frets
Richardson.

p Many Parts together, or one only.

q The Hebrew Word *Gibbor*, render'd *Giant* by the
Septuagint, signifies a proud, fierce, aspiring Temper
 'tis therefore doubtless that *Milton* puts this Expression
 into the Mouths of the Angels, not that they allude

Book VI. PARADISE LOST. 519

Thy thunders magnify'd ; but to create 606
Is greater than created to destroy.

Who can impair Thee, Mighty King, or bound
Thy empire ? Easily the proud attempt
Of spirits apostate and their counsels vain 610

Thou hast repell'd ; while impiously they thought
Thee to diminish, and from Thee withdraw
The number of thy worshippers. Who seeks

To lessen Thee, against his purpose serves
To manifest the more Thy might : his evil 615

Thou usest, and from thence creat'st more good.
Witness this new made world, another heav'n,

From heaven-gate not far, founded in view
On the r clear hyaline, the glassy sea ;

Of amplitude almost immense, with stars 620
Numerous, and ev'ry star perhaps a world

Of destin'd habitation ; but Thou know'st
Their seasons : among these the seat of men,

Earth with her s nether ocean circumfus'd, 624
Their pleasant dwelling-place. Thrice happy

men,
And sons of men, whom God hath thus advanc'd,

Created in His image, there to dwell,
Y y And

to that poetical Story. Though his Readers having
in their Thoughts, would be assisted by that Idea
to conceive better of this Story, allowing for the
difference, this being without Comparison more sub-
lime. *Richardson.*

Immediately translated the *glassy Sea*. Milton
sometimes, when he uses *Greek* Words, gives the
English with them, as in speaking of the Rivers of
Hell, B. ii. 577, &c. The glassy Sea here is the same
the crystallin Ocean, Ver. 7, 268. iii. 482. *Richardson.*

The Waters underneath, not those above (Ver.
8) not that Ocean, the glassy Sea ; and *circum-*
fused, poured around it. *Richardson.*

And worship Him ; and in reward to rule
 Over His works, on earth, in sea, or air ;
 And multiply a race of worshippers, 638
 Holy, and just : thrice happy, if they know
 Their happiness, and persevere upright.

So sung they ; and the empyrean rung
 With Halleluiahs : thus was Sabbath kept.
 And thy request think now fulfill'd, that ask'd 639
 How first this world and face of things began,
 And what before thy memory was done
 From the beginning ; that posterity,
 Inform'd by thee, might know. If else thou seek'st
 Ought, not surpassing human measure, say. 640

The End of the Seventh Book.



VII

633

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Lib. VIII.



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PARADISE LOST.

B O O K. VIII.

The ARGUMENT.

Adam inquires concerning coelestial motions ; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge. *Adam* assents : and still desirous to detain *Raphael*, relates to him what he remember'd since his own creation ; his placing in Paradise ; his talk with God concerning solitude, and fit society ; his first meeting and nuptials with *Eve* ; his discourse with the Angel thereupon ; who, after admonitions repeated, departs.

THE Angel ended, and in *Adam's* ear
So charming left his voice, that he a-
while

Y y 2

Thought

In the first Edition of this Poem in ten Books
there was only this Line,

To whom thus *Adam* gratefully reply'd.

This would have been too abrupt a Beginning for a
new Book ; and therefore in the second Edition of
the Poem in twelve Books, when the seventh Book
was divided into two, the Author changed this Line,
and changed it very much for the better, into the
first Lines as they stand at present, only pre-
serving Part of this Verse in the last of the four,

Then as new wak'd thus gratefully reply'd.

Thought him still speaking, still *b* stood fix'd to hear :

Then, as new wak'd, thus gratefully reply'd.

c What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things, else by me unsearchable ; now heard 10
With wonder, but delight ; and, as is due,
With glory attributed to the High
Creator. Something yet of doubt remains,
Which only thy solution can resolve. 14

d When I behold this goodly frame, this world,
Of

b Stood, from *stava* (Ital.) remain'd, continued ;
not that *Adam* was in a standing Posture, probably
he sat at Dinner, B. v. 433. 'Tis not his Attitude
which is here described, but his great Attention. *Ri-*
chardson.

c The Accounts which *Raphael* gives of the Battle
of Angels. and the Creation of the World, have in
them those Qualifications, which the Critics judge
requisite in an Episode. They are nearly related to
the principal Action, and have a just Connexion with
the Fable. The eighth Book opens with a beautiful
Description of the Impression which the Discourse of
the Arch-angel made on our first Parents. *Adam*
afterwards, by a very natural Curiosity, enquires con-
cerning the Motions of those celestial Bodies which
make the most glorious Appearance among the fix'd
Days Works. The Poet here, with a great deal of
Art, represents *Eve* as withdrawing from this Part
of their Conversation, to Amusements more suitable to
her Sex. He well knew, that the Episode in this
Book, which is filled with *Adam's* Account of his
Passion and Esteem for *Eve*, would have been impro-
per for her hearing, and has devised very just and
beautiful Reasons for her retiring. *Addison*.

d Milton, after having given so noble an Idea of

Book VIII. PARADISE LOST. 523

Of heav'n, and earth consisting ; and compute
 Their magnitudes ; this earth a spot, a grain,
 An atom, with the firmament compar'd,
 And all her number'd stars ; that seem to rowl
 Spaces incomprehensible, (for such 20
 Their

Y y 3

the Creation of this new World, takes a most proper
 Occasion to shew the two great Syttems, the *Ptolo-*
mean and the *Copernican*, the one making the Earth,
 the other the Sun, to be the Center ; and this he
 does by introducing *Adam* proposing very judiciously
 the Difficulties that occur in the first, and which was
 the System most obvious to him. The Reply of the
 Angel touches on the Expedients the *Ptolomaics* in-
 vented to solve those Difficulties, and to patch up
 their System, and then intimates, that perhaps the
 Sun is Center, and so opens that, and withal the
 noble Improvements of the new Philosophy.
 Not however determining for one or the other ; on
 the contrary, he exhorts our Progenitor to apply his
 Thoughts rather to what more nearly concerns him,
 and is within his Reach, which the rest after his most
 diligent Search will be found not to be. *Richardson.*

The Stars are number'd, but by whom ? By the
 Lord their Creator, and by him alone, *Pf. cxlvii. 4.*
 He telleth the Number of the Stars ; He calleth
 them all by their Names.' Astronomers also tell
 their Number, but 'tis of that small Part only which
 they see and give Names to. Neither is this the
 number'd meant in this Place. *Adam* only would say,
 they are not a few, but a vast Number, numerous.
 He must always be understood as speaking according
 as Things appeared to him, and to the Knowledge
 he had. A larger Portion of these Matters has been
 vouchsafed to us, and but of late ; our Great Grand-
 fathers knew little more than *Adam*. But sure the
 modern Astronomy gives a more exalted Idea of God,
 more adorns, elevates and expands the human Mind,
 than any other Effort of natural Reason ever did. *Richardson.*

f That is, roll Spaces incomprehensible: But Dr.
Bentley.

524 PARADISE LOST. Book VIII.

Their distance argues, and their swift return
 Diurnal) meerly to officiate light
 Round this opacous earth, *g* this punctual spot,
 One day, and night; in all their vast survey
 Useless besides : reasoning I oft admire, 25
 How nature, wise and frugal, could commit
 Such disproportions ; with superfluous hand,
 So many nobler bodies to create,
 Greater so manifold, to this one use;
 (For ought appears) and on their orbs impose 30
 Such restless revolution, day by day
 Repeated : while the sedentary earth,
 (That better might with far less compass move)
 Serv'd by more nobler than her self, attains
 Her end without least motion ; and receives 35
 (As tribute, such *b* a sumless journey brought
 Of

Bentley reads *with Speed incomprehensible* ; because (as he says) the Distance does not argue the Space of the Stars, one being reciprocal to the other ; nor does their *swift diurnal Return* argue their Spaces, but rather against them. This is true of the *Distance*, and of the *swift diurnal Return*, considered separately. But it is as true, that when a Body is at a great Distance, and performs its Circuit in a Day, both these Circumstances consider'd together argue, that it rolls through Spaces incomprehensible. *Pearce*.

g A Spot, but as small as a Point, as indeed the Earth, though its Circumference is near 9000 Leagues, is no more, compared to the Firmament, or Place of the fixed Stars, of which *Adam* is speaking. *Richardson*.

b No Sum, no Arithmetick, can express it. *Adam* might say so, as well as that the Speed was *incorporeal*, though 'tis not strictly true now. *Adam* uses the *numberless* in the same Sense, as *sumless* here, Ver. 108. So *Spenser* has *countless Sum* ; and *Shakespeare*, Hen. V. Act I. *With sunken Wreck a sumless Treasure*. *Richardson*.

Book VIII. PARADISE LOST. 525

Of incorporeal speed) her warmth and light:
Speed, to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd
Ent'ring on studious thoughts abstruse; which

Eve

40

Perceiving, where she sat retir'd in sight;
With lowliness majestic from her seat,
And grace, that won who saw to wish her stay,
Rose; and went forth among her fruits and
flow'rs,

To visit how they prosper'd, bud, and bloom, 45

Her nursery: they at her coming sprung,

And touch'd by her fair tendance gladlier grew.

Yet went she not, as not with such discourse

Delighted, or not capable her ear

Of what was high: such pleasure she reserv'd, 50

Adam relating, she sole auditress:

Her husband the relater she prefer'd

Before the Angel; and of him to ask

Chose rather: he, she knew, would intermix

Grateful digressions, and solve high dispute 55

With conjugal caresses: from his lip

Not words alone pleas'd her. (O when meet
now

Such pairs, in love, and mutual honor join'd?)

With Goddess-like demeanor forth she went;

Not unattended; for, on her, as Queen, 60

A pomp of winning Graces waited still:

And from about her shot darts of desire

Into all eyes, to wish her still in sight.

And *Raphael* now to *Adam*'s doubt propos'd,

Benevolent and facil, thus reply'd. 65

i To ask, or search, I blame thee not; for
heav'n Is

i The Angel's returning a doubtful Answer to
Adam's Enquiries, was not only proper for the moral
Reason

526 PARADISE LOST. Book VIII.

Is as the book of God before thee set ;
 Wherein to read His wond'rous works, and learn
 His seasons, hours, or days, or months, or years.
 This to attain, whether heav'n move, or earth, 70
 Imports not, if thou reckon right : the rest,
 From man or Angel the Great Architect
 Did wisely to conceal ; and not divulge
 His secrets to be scan'd by them who ought
 Rather admire. Or if they list to try 75
 Conjecture, He His fabric of the heav'n's
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter ; when they come to model heav'n,
 & And calculate the stars, how they will wield 80
 The mighty frame ; how build, unbuild, contrive,
 To save appearances ; how gird the sphere
 With / centric, and eccentric, scribled o'er,
 Cycle,

Reason the Poet assigns, but because it would have been highly absurd to have given the Sanction of an Arch-angel to any particular System of Philosophy. The chief Points in the *Ptolemaic* and *Copernican* Hypotheses are described with great Judgment and Perspicuity, and at the same Time dressed in very pleasing and poetical Images. *Addison.*

& The Senses, And form a Judgment of the Stars by computing their Motions, Distance, Situation, &c. as to *calculate* a Nativity signifies to form a Judgment of the Events attending it, by computing what Planets, in what Motions presided over that Nativity. Dr. Bentley takes *calculating the Stars* here counting their Numbers. That might be one Thing intended ; but it is not all. To *calculate* them, is to make Computation of every Thing relating to them ; the Consequence of which is (in the old System especially) *Centric* and *Eccentric*, *Cycle* and *Epicycle*, and *Grb* in *Orb*. *Pearce.*

A *Centric* or concentric are such Spheres whose Center is the same with, and *eccentric* are such whose Centers

Cycle, and epicycle, orb in orb.

Already by thy reasoning this I guess, 85

Who art to lead thy offspring ; and supposest,
That bodies bright, and greater, should not serve
The less not bright, nor heav'n such journies run,
Earth sitting still, when she alone receives
The benefit. Consider first, that Great, 90

Or Bright, infers not excellence : the earth
(Though in comparison of heav'n so small,
Nor glistering,) may of solid good contain
More plenty than the sun, that barren shines ;
Whose virtue on itself works no effect, 95

But in the fruitful earth : there first receiv'd,
His beams (unactive else) their vigor find :
Yet, not to earth are those bright luminaries
Officious ; but to Thee, earth's habitant.

And for the heav'n's wide circuit, let it speak 100
The Maker's high magnificence ; who built
So spacious, *m* and his line stretch'd out so far ;
That man may know he dwells not in his own ;
An edifice too large for him to fill,

Lodg'd in a small partition ; and the rest 105
Ordain'd for uses to his Lord best known.

The swiftness of those circles attribute,
*(Though numberless) to His Omnipotence ;
That

Centers are different from that of the Earth. *Cycle* is
a Circle, *Epicycle* is a Circle upon another Circle.
Expedients of the *Ptolemaics* to solve the apparent
Difficulties in their System. *Richardson*.

m See *Job xxxviii. 5*.

n It may be joined in Construction with *Circles*,
and not with *Swiftness*, as Dr. Bentley conceives.
And the Sense is (as Dr. Pearce expresses it) that it
is God's Omnipotence which gives to the Circles,
though so numberless, such a Degree of Swiftness.
Or if we join *numberless* in Construction with *Swiftness*,
it may be understood as in Ver. 38.

Speed, to describe whose Swiftness Number fails.

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That to corporeal substances could add 109
 Speed almost spiritual. Me thou think'st not slow,
 Who since the morning-hour set out from heav'n,
 Where God resides ; and e'er mid-day arriv'd
 In *Eden* : distance inexpressible
 By numbers that have name : But this I urge,
 Admitting motion in the heav'ns ; to shew 115
 Invalid, that which thee to doubt it mov'd :
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God, to remove His ways from human sense,
 Plac'd heav'n from earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be centre to the world ; and other stars
 (By his attractive virtue, and their own,
 Incited) dance about him various rounds ? 125
 Their wand'ring course now high, now low,
 then hid,

Progressive, retrograde, or standing still.

o In six thou seest : and what if sev'nth to these
 The planet Earth (so stedfast though she seem)

p Insensibly three different motions move ? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities ;

Or

o *Milton* could not but know that in this System
 the Moon was not a primary Planet ; there was no
 Occasion for more Exactness here. Nor does he beg
 the Question, by calling the Earth a Planet ; what he
 says is, that upon Supposition of Ver. 122. it would
 be one. He has expressed his Thought shorter, and
 better to those who read with a good Mind ; good in
 both Senses. *Richardson*.

p *Insensibly*, that is, to those who are its Inha-
 bitants. *Adam*, to whom this is said, could perceive
 no such Thing, Ver. 164. The three different Mo-
 tions are her Diurnal, her Annual, and that which is
 called

Book VIII. PARADISE LOST. 529

Or save the sun his labor, and *q* that swift
Nocturnal and diurnal rhomb suppos'd,
Invisible else above all stars, the wheel 135
Of day and night: which needs not thy belief,
If earth, (industrious of her self, fetch day
Travelling east; and with her part averse
From the sun's beam, meet night; her other part
Still luminous by his ray. What if that light, 140
(Sent from her through the wide transpicious air)
To the terrestrial moon be as a star,
Inlightning her by day, as she by night
This earth? reciprocal, if land be there,
Fields, and inhabitants. *r* Her spots thou see'st 145
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil, for some to eat
Allotted there: and other suns perhaps,
With their attendant moons, thou wilt descry,
Communicating male and female light: 150
Which, two great sexes animate the world;
Stor'd

called the Motion of Reflection of her Axis, by which she keeps in the same Direction. There is no real Occasion to suppose this Motion; but it was thought there was; in *Milton's* Time the *Copernican* System was not so well understood as now. *Richardson*.

q The swift Wheel of Day and Night, as 'tis immediately explain'd (for so *Rhombos* signifies in *Greek*) 'twas supposed, seen in Imagination, no otherwise. This is the *Primum Mobile*, an Expedient of *Ptolemy* to solve his System; 'twas supposed to be beyond the fixed Stars, and a Sphere, the utmost Extremity of the Creation. *Richardson*.

r Those Spots are not Clouds or Vapours (as *B. v.* 419.) but are, and ever were seen as now, the Moon always turning the same Face to us. *Richardson*.

s The Antients have supposed Sexes not in Light only, but in other inanimate as well animated Beings
So.

530 PARADISE LOST. Book VIII.

Stor'd in each orb, perhaps, with some that live.
 For, such vast room in nature unpossess'd
 By living soul, desert, and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not ;
 Whether the sun, predominant in heav'n, 160
 Rise on the earth ; or earth rise on the sun .
 He from the east his flaming rode begin ;
 Or she from west her silent course advance,
 With inoffensive pace (that & spinning sleeps
 On her soft axle, while she paces ev'n, 165
 And bears thee soft with the smooth air along)
 Sollicit not thy thoughts with matters hid ;
 Leave them to God above ; Him serve, and fear :
 Of other creatures, as him pleases best,
 Where-ever plac'd, let Him dispose : joy thou 170
 In what He gives to thee, this Paradise,
 And thy fair *Eve* : heav'n is for thee too high
 To know what passes there ; be lowly wise :
 Think only what concerns thee, and thy Being ;
 Dream not of other worlds, what creatures there
 Live, in what state, condition, or degree ; 176
 Contented that thus far hath been reveal'd,

Not

So in Trees in particular, *Philostratus*, L. i. 9. *Milton* has had that Thought, B. v. 215. The Sexes animate, propagate Being. *Richardson*.

& An exceeding apt Illustration, though taken from a common mean Circumstance (but warranted by *Virgil*, *Æn.* vii. 378.) a Top the Boys play with thus spin and sleep, while it is whirling round very swiftly on its perpendicular Axle. The same Top explains the progressive Motion of the heavenly Bodies going on in their circular Course, and still turning themselves, spinning swiftly round. *Richardson*.

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Not of earth only, but of highest heav'n,

To whom thus *Adam*, clear'd of doubt, reply'd.
How fully hast thou satisfy'd me, pure 180

Intelligence of heav'n, Angel serene,
And, freed from intricacies, taught to live
The easiest way ; nor with perplexing thoughts
To interrupt the sweet of life ; from which
God hath bid dwell far off all anxious cares, 185
And not molest us ; unless we our selves
Seek them with wand'ring thoughts, and notions
vain.

But apt the mind, or fancy, is to rove
Uncheck'd, and of her roving is no end :
'Till warn'd, or by experience taught, she learn,
That, not to know at large of things remote 191
From use, obscure, and subtle ; but to know
That which before us lies in daily life,

Is the prime wisdom : what is more, is fume,
Or emptiness, or fond impertinence ; 195

And renders us, in things that most concern,
Unpractis'd, unprepar'd, and still to seek.

Therefore from this high pitch let us descend
A lower flight ; and speak of things at hand
Useful ; whence haply mention may arise 200
Of something not unseasonable to ask,
By suff'rance, and thy wonted favor deign'd.

Thee I have heard relating what was done
E'er my remembrance : *u* now hear me relate

Z. z

My

u Adam, to detain the Angel, enters upon his own
History, and relates to him the Circumstances in
which he found himself upon his Creation ; as also
his Conversation with his Maker, and his first meet-
ing with *Eve*. There is no Part of the Poem more
apt to raise the Attention of the Reader, than this
Discourse of our great Ancestor ; as nothing can be
more surprizing and delightful to us, than to hear the
Sentiments

532 PARADISE LOST. Book VIII.

My story, which perhaps thou hast not heard ; 205
 And day is yet not spent ; 'till then thou seest
 How subtly to detain thee I devise ;
 Inviting thee to hear, while I relate :
 Fond, were it not in hope of thy reply.
 For while I sit with thee I seem in heav'n : 210
 And sweeter thy discourse is to my ear
 Than *v* fruits of palm-tree pleasantest to thirst,
 And hunger both, from labor at the hour
 Of sweet repast : they satiate, and soon fill,
 Tho' pleasant ; but thy words, with grace divine
 Imbu'd, bring to their sweetness no satiety. 216
 To

Sentiments that arose in the first Man while he was yet new and fresh from the Hands of his Creator. The Poet has interwoven every Thing which he has delivered upon this Subject in holy Writ with so many beautiful Imaginations of his own, that nothing can be conceived more just and natural than this whole Episode. As our Author knew this Subject could not but be agreeable to his Reader, he would not throw it into the Relation of the six Days Works, but reserved it for a distinct Episode, that he might have an Opportunity of expatiating upon it more at large. Before I enter on this Part of the Poem, I cannot but take Notice of two shining Passages in the Dialogue between *Adam* and the Angel. The first is that wherein our Author gives us an Account of the Pleasure he took in conversing with him, which contains a very noble Moral.

For while I sit with thee, I seem in Heaven, &c.
 The other I shall mention, is that in which the Angel gives a Reason why he should be glad to hear the Story *Adam* was about to relate.

For I that Day was absent, &c.

v The *Palm Tree* bears a Fruit call'd a Date, full of sweet Juice, a great Restorative to dry and exhausted Bodies by augmenting the radical Moisture. There is one Kind of it called *Palma Aegyptiaca*, which from its Virtue against Drouth was called *Thirst-lay*.

Hume.

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To whom thus *Raphael* answer'd heav'nly meek.

Nor are thy lips ungraceful, fire of men,
Nor tongue ineloquent: for God on thee
Abundantly His gifts hath also pour'd; 220
Inward and outward both, His image fair.
Speaking or mute, all comeliness and grace
Attends thee; and each word, each motion,
forms.

Nor less think we in heav'n of thee on earth,
Than of our fellow-servant; and inquire 225
Gladly into the ways of God with man:
For God we see hath honor'd thee, and set
On man His equal love. Say therefore on;
For I that day was absent, as beset;
Bound on a voyage uncouth, and obscure 230
Far on excursion toward the gates of hell,
Squar'd in full legion, such command we had,
To see that none thence issu'd forth a spy,
Or enemy, while God was in His work;
Lest He (incens'd at such eruption bold) 235
Destruction with creation might have mix'd.
Not that they durst without His leave attempt;
But us He sends upon His high behests
For state, as Sovran King; and to inure
Our prompt obedience. x Fast we found, fast
shut 240

Z z 2

The

See Rev. xxii. 9.

x There is no Question but our Poet drew the
Image of what follows from that in *Virgil's* 6th Book,
where *Aeneas* and the Sybil stand before the ada-
mantine Gates, which are there described as shut
upon the Gate of Torments, and listen to the Groans,
the Clank of Chains, and the Noise of iron Whips,
that were heard in those Regions of Pain and Sorrow.
Addison.

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The dismal gates, and barricado'd strong.
 But long e'er our approaching, heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light 245
 E'er sabbath-ev'ning : so we had in charge.
 But thy relation now ; for I attend
 Pleas'd with thy words, no less than thou with
 mine.

So spake the God-like Pow'r, and thus our fire.
 For man to tell how human life began 250
 Is hard ; for who himself beginning knew ?
 Desire with thee still longer to converse
 Induc'd me. y As new wak'd from soundest sleep,
 Soft

y How agreeably does *Adam* here represent the Posture in which he found himself, the beautiful Landskip that surrounded him, and the Gladness of Heart that grew up in him on this Occasion ? He is afterwards described as surprized at his own Existence, and taking a Survey of himself, and of all the Works of Nature. He likewise is represented as discovering by the Light of Reason, that he and every Thing about him, must have been the Effect of some Being infinitely good and powerful, and that this Being had a Right to his Worship and Adoration. His first Address to the Sun ; and to those Parts of the Creation, which made the most distinguished Figures, is very natural and amusing to the Imagination. His next Sentiments when upon his first going to sleep, he fancies himself losing his Existence, and falling away into nothing, can never be sufficiently admired. His Dream, in which he still preserves the Consciousness of his Existence, together with his Removal into the Garden which was prepared for his Reception, are also Circumstances finely imagined and grounded upon what is delivered in sacred Story. These and the like wonderful Incidents in this Part of the Work, have in them all the

Beauties

Book VIII. PARADISE LOST. 535

Soft on the flow'ry herb I found me laid,
In balmy sweat; which with his beams the sun 255
Soon dry'd, and on the reaking moisture fed.

Strait toward heav'n my wond'ring eyes I turn'd,
And gaz'd a-while the ample sky: 'till rais'd

By quick instinctive motion, up I sprung,
As thitherward endeavouring; and upright 260
Stood on my feet. About me round I saw

Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams: by these
Creatures that liv'd, and mov'd, and walk'd, or
flew;

Birds on the branches warbling: all things
smil'd 265

With fragrance; and with joy my heart o'er-
flow'd.

My self I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometime ran
With supple joints, as lively vigor led. 269

But who I was, or where, or from what cause,
Knew not: to speak I try'd, and forthwith spake:

My tongue obey'd, and readily could name
Whate'er I saw. Thou sun, said I, fair light,
And thou enlighten'd earth, so fresh and gay, 274

Ye hills and dales, ye rivers, woods and plains,
And ye that live, and move, fair creatures, tell,

Tell (if ye saw) how came I thus, how; here.

Not of my self: By some Great Maker then,
In goodness, and in pow'r, pre-eminent.

Z z 3

Tell

Beauties of Novelty, at the same Time that they have
all the Graces of Nature. They are such as none but
a great Genius could have thought of, though, upon
a Perusal of them, they seem to rise of themselves
from the Subject of which he treats. In a Word,
though they are natural, they are not obvious, which
is the true Character of all fine Writing. Addison.

536 PARADISE LOST. Book VIII.

Tell me, how may I know Him, how adore, 280
 From Whom I have that thus I move, and live,
 And feel that I am happier than I know.

While thus I call'd, and stray'd I knew not whether,

From where I first drew air, and first beheld
 This happy light; when answer none return'd, 285

On a green shady bank, profuse of flow'rs,
 Pensive I sat me down. There gentle sleep
 First found me, and with soft oppression seiz'd
 My droused sense, untroubled, (though I thought
 I then was passing to my former state 290

Insensible, and forthwith to dissolve)
 When suddenly stood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy, to believe I yet had Being,
 And liv'd. One came, methought, of shape
 divine, 295

And said, Thy mansion wants thee, *Adam*, rise
 First man, of men innumerable ordain'd
 First father; call'd by thee, I come thy guide
 To the garden of bliss, thy seat prepar'd.

z So saying, by the hand he took me rais'd; 300
 And over fields, and waters, as in air,

Smooth-sliding without step, last led me up
 A woody mountain; whose high top was plain:

A circuit wide-inclos'd, with goodliest trees
 Planted, with walks, and bow'rs; that what I

saw 305

Of earth before scarce pleasant seem'd. Each
 tree

Loaden with fairest fruit, that hung to th' eye
 Tempting, stir'd in me sudden appetite

To pluck, and eat; whereat I wak'd and found
 Before mine eyes all real, as the dream 310

Had

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Had lively shadow'd. Here had new begun
 My wand'ring, had not He, who was my guide
 Up hither, from among the trees appear'd,
 Presence Divine. Rejoicing, but with awe,
 In adoration at His feet I fell 315
 Submits : He rear'd me, and, Whom thou
 sought'st I am,
 Said mildly, Author of all this thou seest
 Above, or round about thee, or beneath.
 This Paradise I give thee, count it thine
 To a till, and keep, and of the fruit to eat : 320
 Of

a Dr. Bentley says that Paradise was not to be
till'd, but the common Earth after the Fall ; he
 therefore says, that *Milton* design'd it *to dress it and*
to keep, as in *Gen. ii. 15*. This looks like a just Ob-
 jection, and yet is not so in Reality ; for it he had
 consulted the Original, he would have found that
Adam was to *till* as well before as after the Fall ;
 while he continued in that Garden he was to *till* that ;
 after his Expulsion from thence, he was to *till* the
 common Earth. Our Poet here seems to have ap-
 proved of the Opinion of *Fagius* (a favourite Anno-
 tator of his) who on his Note on *Gen. ii. 9*. thinks
 that *Adam* was to have ploughed and sowed in Pa-
 radise, if he had continued there : And *Milton* here
 follows *Ainsworth's* Translation, which has in *Gen.*
ii. 15. to till it and to keep it : And *Ainsworth's*
 Translation is more exact than that of the common
 Bible ; for not only the original *Hebrew* Word here
 used is the very same with that used in *Ch. iii. 23*. and
 which is there rendered to *till* ; but the *lxx* likewise
 employ one and the same Word in both Places, as
 the vulgar *Latin* does *operari* ; and the *Hebrew*, the
Greek, the *Latin* Word alike signify to labour, cul-
 tivate, or *till*. In *Chap. iii. 23*. our Translators ren-
 der it *till*, and they might have as well rendered it
 so *Ch. ii. 15*. since that Word in the common Ac-
 ceptation signifies no more than to cultivate ; and
 therefore *Ainsworth* has *till*, and *Le Clerc colere* to
till

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Of every tree that in the garden grows
 Eat freely with glad heart ; fear here no dearth :
b But of the Tree whose operation brings
 Knowledge of Good and Ill, which I have set
 The pledge of thy obedience, and thy faith, 325
 Amid the garden by the Tree of Life,
 (Remember what I warn thee) shun to taste,
 And shun the bitter consequence : for know,
 The day thou eat'st thereof, my sole command
 Transgress, *c* inevitably thou shalt dye ; 330
 From that day mortal : and this happy state
 Shalt lose, expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, *d* which resounds
 Yet dreadful in mine ear, though in my
 choice 335
 Not to incur ; but soon His clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not

till both Places. Our *English* Translators chose to use *dress* here, imagining it (I suppose) more applicable to a Garden. But Dr. *Bentley* should have consulted the ancient Versions, and the Original, not have trusted to our *English* Translation, especially before he found Fault with an Author who understood the Original so well as *Milton* did. *Pearce*.

b This being the great Hinge on which the whole Poem turns, *Milton* has mark'd it strongly. But of the Tree—Remember what I warn thee—he dwells, expatiates upon it from Ver. 323 to 336. repeating, enforcing, fixing every Word ; 'tis all Nerve and Energy. *Richardson*.

c See *Gen* ii. 17.

d The Impression which the Interdiction of the Tree of Life left in the Mind of our first Parent, is described with great Strength and Judgment ; as the Image of the several Beasts and Birds passing in Review before him, is very beautiful and lively. *Adison*.

Book VIII. PARADISE LOST. 539

Not only these fair bounds, but all the earth
To thee, and to thy race, I give : as lords
Possess it, and all things that therein live, 340
Or live in sea or air, beast, fish, and fowl :
In sign whereof, each bird, and beast, behold
After their kinds : I bring them to receive
From thee their names, and pay thee fealty
With low subjection : understand the same 345
Of fish within their wat'ry residence ;
Not hither summon'd since they cannot change
Their element, to draw the thinner air.
As thus He spake, each bird and beast, behold 349
Approaching two and two ; these, cowering low
With blandishment ; each bird stoop'd on his
wing,
I nam'd them, as they pass'd, and understood
Their nature, with such knowledge God indu'd
My sudden apprehension : e But in these
I found not what me thought I wanted still ; 355
And to the heav'nly Vision thus presum'd.

So by what name (for Thou above all these,
Above mankind, or ought than mankind higher,

Sur-

e See Gen. ii. 19, 20.

f Adam in the next Place describes a Conference
which he held with his Maker upon the Subject of
Solitude. The Poet here represents the Supreme Be-
ing, as making an Essay of his own Work, and put-
ting to the Trial that reasoning Faculty with which
he had indu'd his Creature. Adam urges in this
divine Colloquy, the Impossibility of his being happy,
though he was the Inhabitant of Paradise, and Lord
of the whole Creation, without the Conversation
and Society of some rational Creature, who should
partake those Blessings with him. This Dialogue,
which is supported chiefly by the Beauty of the
Thoughts, without other poetical Ornaments, is as
fine a Part as any in the whole Poem. The more
the

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Surpass'est far my naming) how may I
Adore Thee, Author of this universe. 360

And all this good to man? For whose well-being
So amply, and with hands so liberal,
Thou hast provided all things. But with me
I see not who partakes : in solitude

What happiness, who can enjoy alone ? 365

Or, all enjoying, what contentment find ?

Thus I presumptuous ; and the Vision bright,
As with a smile more brighten'd, thus reply'd.

What call'st thou solitude ? Is not the earth,
With various living creatures, and the air 370

Replenish'd, and all these at thy command

To come, and play before thee ? know'st thou not
Their language, and their ways ? They also know
And reason not contemptibly : with these

Find pastime, and bear rule ; thy realm is large. 375

So spake the Universal Lord, and seem'd
So ord'ring : I, with leave of speech implor'd,
And humble deprecation, thus reply'd.

Let not my words offend Thee, heav'nly
Pow'r,

My Maker, be propitious while I speak. 380

Hast Thou not made me here Thy substitute,

And these inferior far beneath me set ?

Among unequals what society

Can sort, what harmony, or true delight ?

Which must be mutual, in proportion due 385

Giv'n and receiv'd : but g in disparity

(The

the Reader examines the Justness and Delicacy of its
Sentiments, the more he will find himself pleased
with it. The Poet has wonderfully preserved the
Character of Majesty and Condescension in the
Creator, and at the same Time that of Humility and
Adoration in the Creature. Addison.

g But in Inequality, such as is between Brute and
rational

Book VIII. PARADISE LOST. 541

(The one intense, the other still remiss)
 Cannot well suit with either, but soon prove
 Tedious alike. Of fellowship I speak
 (Such as I seek,) fit to participate 390

All rational delight ; wherein the brute
 Cannot be human consort : they rejoice
 Each with their kind, lion with lioness ;
 So fitly them in pairs Thou hast combin'd :
 Much less can bird with beast, or fish with fowl
 So well converse, nor with the ox the ape ; 396
 Worse, then, can man with beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd.
 A nice and subtle happiness, I see
 Thou to thy self proposest, in the choice 400

Of thy associates, *Adam*, and wilt taste
 No pleasure (though in pleasure) solitary.

What think'st thou then of Me, and this my state ?
 Seem I to thee sufficiently possess'd

Of happiness, or not, who am alone 405

From all eternity ? for none I know
 Second to Me, or like ; equal much less.

How have I then with whom to hold converse,
 Save with the creatures which I made, and those
 To Me inferior, infinite descents 410

Beneath what other creatures are to thee ?

He ceas'd ; I lowly answer'd. To attain
 b The hight and depth of Thy eternal ways,
 All human thoughts come short, Supreme of things ;
 Thou in Thy self art perfect, and in Thee 415
 1s

rational ; *the one intense*, Man high, wound up, and
 strained to nobler Understanding, let down, and
 slacker, groveling in more low and mean Perceptions,
 can never suit together. A musical Metaphor, from
 Strings of which the stretched and highest give a
 smart and sharp Sound, the slack a flat and heavy
 one. *Flume*.

b See *Rom.* xi. 33.

542 PARADISE LOST. Book VIII.

Is no deficiency found. Not so is Man,
 But in degree; the cause of his desire
 By conversation with his like to help,
 Or solace his defects. No need that Thou
 Shouldst propagate, already Infinite, 420
 ; And through all numbers absolute, though One.
 But man by number is to manifest
 & His single imperfection; and beget
 Like of his like, his image multiply'd:
 In unity defective; which requires 425
 Collateral love and dearest amity.
 Thou in Thy secrecy although alone,
 Best with Thy self accompany'd, seek'st not
 Social communication: yet so pleas'd,
 Canst raise Thy creature to what height Thou
 wilt 430

Of union, or communion deify'd:
 I by conversing cannot these erect
 From prone; nor in their ways complacence find.

Thus I imbolden'd spake, and freedom us'd
 Permissive, and acceptance found; which gain'd
 This answer from the gracious Voice Divine. 436

Thus far to try thee, *Adam*, I was pleas'd;
 And find thee knowing, not of beasts alone,
 (Which thou hast rightly nam'd) but of thy self:
 / Expressing well the spirit within thee free, 440

i A *Latin* Expression, and means perfect in all its
 Parts, and complete in every Thing.

k That is, the Imperfection of him single. A
 frequent Way of speaking in *Milton*. *Pearce*.

l *Milton* is upon all Occasions a strenuous Advocate
 for the Freedom of the human Mind against the nar-
 row and rigid Calvinists of that Age, and here in the
 very same Spirit supposes the very Image of God in
 which Man was made, to consist in this Liberty.
 The Sentiment is very grand, and this Sense of the

Words

Book VIII. PARADISE LOST. 543

My image, not imparted to the brute :
 Whose fellowship therefore unmeet for thee,
 Good reason was thou freely shouldst dislike ;
 And be so minded still. *m* I, e'er thou spak'st,
 Knew it not good for man to be alone : 445
 And no such company as then thou saw'st
 Intended thee : for tryal only brought,
 To see how thou couldst judge of fit and meet.
 What next I bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish, exactly to thy heart's desire.

He ended, or I heard no more ; for now
 My earthly by His heav'nly over-power'd,
 Which it had long stood under, strain'd to th'
 hight

In that coelestial colloquy sublime, 455
 (As with an object that excels the Sense,
 Dazled and spent) sunk down ; and sought re-
 pair

Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes.
 Mine eyes He clos'd, but open left the cell 460
 A a a Of

Words is, in my Opinion, full as probable as any of
 those many which the Commentators have put upon
 them, in as much as no Property of the Soul of Man
 distinguishes him better from the Brutes, or assim-
 ilates him more to his Creator. This Notion, though
 uncommon, is not peculiar to *Milton* ; for I find *Clau-*
dius, in his Remarks upon this Passage of Scripture,
 referring to *St. Basil* the Great for the same Interpre-
 tation. *Thyer.*

m See *Gen.* ii. 13.

n *Adam* then proceeds to give an Account of his
 second Sleep, and the Dream in which he beheld the
 formation of *Eve*. The new Passion that is awaken'd
 in him of her, is touch'd very finely. *Adam's* Re-
 spect at the losing Sight of this beautiful Phantom,
 with

544 PARADISE LOST. Book VIII.

Of fancy, my internal sight; by which
(Abstract as in a trance) methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before Whom awake I stood :
Who stooping o open'd my left side, and took 465
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh : wide was the
wound,

But suddenly with flesh fill'd up, and heal'd.
The rib he form'd and fashion'd with His hands :
Under His forming Hands, a creature grew 470
Man like, but different sex : so lovely fair,
That what seem'd fair in all the world, seem'd
now

Mean, or in her summ'd up, in her contain'd,
And in her looks; which from that time infus'd
Sweetness into my heart, unfelt before : 475
And into all things from her air inspir'd

The

with his Exclamations of Joy and Gratitude at the
Discovery of a real Creature, who resembled the Ap-
parition that had been represented to him in his
Dream, the Approaches that he makes to her, and
his Manner of Courtship, are all laid together in a
most exquisite Propriety of Sentiments. Though
this Part of the Poem is worked up with great
Warmth and Spirit, the Love which is described in
it, is very suitable to a State of Innocence. If the
Reader compares the Description which *Milton* here
gives of his leading *Eve* to the nuptial Bower, with
the same which *Mr. Dryden* has made on the same
Occasion, in a Scene of his *Fall of Adam*, he will be
sensible of the great Care which *Milton* took to
avoid all Thoughts on so delicate a Subject, that might
be offensive to Religion or good Manners. The Sen-
timents are chaste, but not cold; and convey to the
Mind Ideas of the most transporting Passion, and of
the greatest Purity. *Addison.*

o See *Gen.* ii. 21.

Book VIII. PARADISE LOST. 545

The spirit of love, and amorous delight.
 She disappear'd, and left me dark ; I wak'd
 To find her, or for ever to deplore
 Her loss, and other Pleasures all abjure. 480
 When out of hope, behold her not far off ;
 Such as I saw her in my dream, adorn'd
 With what all earth or heaven could bestow,
 To make her amiable ; on she came,
 p Led by her heav'nly Maker (though unseen) 485
 And guided by His voice ; nor uninform'd
 Of nuptial sanctity, and marriage rites :
 Grace was in all her steps, heav'n in her eye,
 In every gesture dignity and love !
 I overjoy'd could not forbear aloud. 490

This turn hath made amends ; Thou hast fulfill'd

Thy words, Creator bounteous, and benign
 Giver of all things fair, but fairest this
 Of all thy gifts, q nor enviest. I now see
 r Bone of my bone, flesh of my flesh, my self 495

A a a 2

Before

p See Gen. ii. 22.

q The Verb *enviest* is joined in Construction to *thou hast fulfill'd*. There is then no such loose Syntax here, as Dr. Bentley imagines ; nor will the Words *nor enviest* be too flat for the present Passion (as the Dr. says) if we understand by them, ' Nor thinkest this Gift too good for me.' See concerning the Sense of this Word the Note on, B. i. 259. Dr. Bentley reads,

— Fairest this

Of all thy Gifts, and dearest.

Pearce.

r That *Adam* waking from his deep Sleep, should in Words to express and prophetic own and claim his Companion, gave Ground to that Opinion, that he was not only asleep, but intranc'd too, by which he saw all that was done to him, and understood the Mystery of it, God informing his Understanding in his Ecstasy. Hume.

546 PARADISE LOST. Book VIII.

Before me : woman is her name ; of man
Extracted ; for this cause he shall forego
Father and mother, *s* and t' his wife adhere ;
And they shall be one flesh, one heart, one soul.

She heard me thus ; and tho' divinely brought,
Yet innocence, and virgin modesty, 501

s Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won ;
Not obvious, not obtrusive, but retir'd,
The more desirable, or, to say all, 505

Nature her self (though pure of sinful thought)
Wrought in her so, that seeing me, she turn'd.

I follow'd her ; she what was honor knew,
And, *u* with obsequious majesty, approv'd
My pleaded reason.—To the nuptial bow'r 510
I led her, blushing like the morn : all heav'n,
And happy constellations on that hour
Shed their selectest influence : the earth

Gave

s See Gen. ii. 23, 24.

s Dr. Bentley proposes to read,

Her Virtue and her *Consciousness* of Worth.

The Word *Conscience* (says he) is here taken in a Signification not warranted by Use. But the Fact is quite otherwise ; for in our *English* Version of the Bible, the Word is often used in this Sense. Thus in *Heb. x. 2.* 'Should have had no more *Conscience* of 'Sin.' *1 Cor. viii. 7.* 'Some with *Conscience* of the 'Idol eat.' And thus *Conscience* is used by the *Latin* Authors, as in *Cicero de Senect.* 'The *Conscience* of a 'well acted Life is most agreeable.' *Pearce.*

u How exactly does our Author preserve the same Character of *Eve* in all Places where he speaks of her ! This *obsequious Majesty* is the very same with the coy *Submission*, modest *Pride* in the 4th Book, and both not unlike what *Spenser* has in his *Epithalamium*,

Behold how goodly my fair Love doth lie
In proud Humility.

Thyer.

Book VIII. PARADISE LOST. 547

Gave sign of gratulation, and each hill :
 Joyous the birds ; fresh gales and gentle airs 515
 Whisper'd it to the woods ; and from their wings
 Flung rose, flung odors from the spicy shrub
 Disporting, 'till the amorous bird of night
 Sung spousal, and bid haste the *v* ev'ning star,
 On his hill-top to light the bridal lamp. 520

Thus I have told thee all my state, and brought
 My story to the Sum of earthly blifs,
 Which I enjoy : and must confess to find
 In all things else delight indeed ; but such
 As us'd or not, works in the mind no change,
 Nor vehement desire ; these delicacies, 526
 I mean of taste, sight, smell, herbs, fruits, and
 flow'rs,

Walks, and the melody of birds : but here
v Far otherwise, transported I behold,
 Transported touch : here passion first I felt, 530
 Commotion strange ! in all enjoyments else
 Superior, and unmov'd : here only weak,
 Against the charm of beauty's pow'rful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain : 535
 Or from my side subducting, took perhaps
 More than enough : at least, on her bestow'd
 Too much of ornament in outward shew,
 Elaborate ; of inward, less exact.

For well I understand in the prime end 540
 A a a 3 Of

v The Evening Star is said to light the bridal Lamp, as it was the Signal among the Antients to light their Lamps and Torches in order to conduct the Bride home to the Bridegroom. *Newton.*

v What a noble Mixture of Rapture and Innocence has the Author joined together, in the Reflections which *Adam* makes on the Pleasures of Love compared to those of Sense ! *Addison.*

548 PARADISE LOST. Book VIII.

Of nature, her th' inferior ; in the mind,
 And inward faculties ; which most excel :
 In outward also her resembling less
 His image who made both ; and less expressing
 The character of that dominion giv'n 545
 O'er other creatures. Yet when I approach
 Her loveliness, so absolute she seems,
 And in herself complete, so well to know
 Her own ; that what she wills to do, or say,
 Seems wisest, virtuousest, discreetest, best : 550
 All higher knowledge in her presence falls,
 Degraded ; wisdom in discourse with her
 Loses discount'nanc'd, and like folly shews :
 Authority, and reason on her wait,
 As one intended first, not after made 555
 Occasionally : and (to consummate all)
 Greatness of mind, and nobleness, their feat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.
 x To whom the Angel with contracted brow. 560
 Accuse not nature, she hath done her part ;
 Do thou but thine ; and be not diffident
 Of wisdom : she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh ;
 By attributing overmuch to things 565
 Less excellent, as thou thy self perceiv'st.

x These Sentiments in our first Parent gave the
 Angel such an Insight into human Nature, that he
 seems apprehensive of the Evils which might befall the
 Species in general, as well as *Adam* in particular,
 from the Excess of this Passion. He therefore fortifies
 him against it by timely Admonitions ; which very
 artfully prepare the Mind of the Reader for the Oc-
 currences of the next Book, where the Weakness of
 which *Adam* here gives such distant Discoveries
 brings about that fatal Event which is the Subject of
 the Poem. *Addison.*

Book VIII. PARADISE LOST. 549

For what admir'st thou, what transports thee so;
An outside? fair no doubt, y and worthy well
Thy cherishing, thy honoring, and thy love;
Not thy subjection. Weigh with her thy self; 570
Then value: oft-times nothing profits more
Then self-esteem: grounded on just and right,
Well manag'd: of that skill the more thou
know'st,

The more she will acknowledge thee her head,
And to realities yield all her shews: 575
Made so adorn for thy delight the more;
So awful, that with honor thou may'st love
Thy mate; who sees, when thou art seen least
wife.

But if the sense of Touch, whereby mankind
Is propagated, seem such dear delight 580
Beyond all other; think the same vouchsaf'd
To cattel, and each beast; which would not be
To them made common, and divulg'd, if ought
Therein enjoy'd were worthy to subdue!
The soul of man, or passion in him move. 585
What higher in her society thou find'st
Attractive, human, rational, love still:

In loving thou dost well, in passion not;
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat
In reason, and is judicious; is the scale 591
By which to heavenly love thou may'st ascend;
Not sunk in carnal pleasure: for which cause,
Among the beasts no mate for thee was found. 594
z To whom thus, half abash'd, *Adam* reply'd.
Neither

y See *Ephes.* v. 28, 29. 1 *Pet.* iii. 7.

z *Adam's* Discourse, which follows the gentle Rebuke he received from the Angel, shews that his Love, however violent it might appear, was still founded

550 PARADISE LOST. Book VIII.

Neither her out-side form'd so fair, nor ought
 In procreation common to all kinds,
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 So much delights me, as those graceful acts, 600
 Those thousand decencies that daily flow
 From all her words, and actions, mix'd with love,
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul;
 Harmony to behold in wedded pair ! 605
 More grateful than harmonious sound to th' ear.
 Yet these subject not : I to thee disclose
 What inward thence I feel, not therefore foil'd :
 Who meet with various objects, from the sense
 Variously representing ; yet, still free 610
 Approve the best, and follow what I approve.
 To love, thou blâm'st me not ; for love, thou
 sayst,

Leads up to Heav'n ; is both the way, and guide ;
 Bear with me then, if lawful what I ask :

- Love not the heav'nly spirits ? And how their
 love 615
 Express they ? by looks only ? Or do they
 mix

Irradiance ? Virtual, or immediate, touch ?

To whom the Angel, (with a smile that glow'd
 Cœlestial rosy-red, love's proper hue)
 Answer'd. Let it suffice thee that thou know'st
 Us happy, and without love no happiness. 621
 Whatever pure thou in the body enjoy'st,
 (And pure thou wert created) we enjoy
 In eminence : and obstacle find none
 Of membrane, joint, or limb, exclusive bars : 625
 Easier than air with air, if spirits embrace,

Total

founded on Reason, and consequently not improper
 for Paradise. *Addison.*

Book VIII. PARADISE LOST. 551

Total they mix ; union of pure with pure
a Desiring : nor restrain'd conveyance need,
 As flesh to mix with flesh, or soul with soul.
 But I can now no more : the parting sun 630
b Byond the earth's green Cape, and verdant isles,
c *Hesperian* sets, *d* my signal to depart.
 Be strong, live happy, and love ! But first of all,
 Him, Whom to love is to obey, and keep 634
 His great command : take heed lest passion sway
 Thy judgment to do ought, which else free will
 Would not admit : thine, and of all thy sons,
 The weal or woe, in thee is plac'd : beware !
 I in thy persevering shall rejoice,
 And all the Blest. Stand fast ! to stand or fall, 640
 Free in thine own arbitrement it lies :

Perfect

a These two Verses Dr. Bentley would throw out ;
 he has several Objections against them ; but they will
 be all answered by considering the Sense of the
 Passage. *Raphael* had said that Spirits *mix total* ;
 that is one Circumstance in which they differ from
 Men ; here he adds another Circumstance of that
 Difference, *viz.* they are so unrestrain'd, that they
need no Conveyance ; that is, need not move to meet
 one another, as our Flesh does to meet with other
 Flesh, and one Soul with another Soul, by the Inter-
 vention of the Body. In fewer Words, Spirits (says
Raphael) not only mix total, but they mix at a Di-
 stance, and without approaching each other. This is
 Milton's Sense ; and now that unintelligible Stuff (as
 the Doctor calls it) *need Conveyance, as Soul to mix*
with Soul, is become very easy to be understood.
Pearce.

b Beyond *Cape de Verd*, the most Western Point of
Africa ; and *verdant Isles*, the Islands of *Cape de Verd*,
 a Knot of small Islands lying off *Cape de Verd*, subject
 to the Portuguese.

c *Hesperian sets*, sets Westward, from *Hesperus* the
 Evening Star appearing there.

d For he was only to stay till the Evening, B. v.
 76.

Perfect within, no outward aid require;
And all temptation to transgress repel.

So saying he arose: *e* whom *Adam* thus
Follow'd with *f* benediction. Since to part, 645
Go heav'nly guest, ethereal messenger,
Sent from Whose sovran goodness I adore.
Gentle to me, and affable, hath been
Thy condescension, and shall be honor'd ever
With grateful memory: thou to mankind 650
Be good, and friendly still, and oft return.

g So parted they; the Angel up to heav'n
From the thick shade, and *Adam* to his bow'r.

e *Adam's* Speech at parting with the Angel, has in it a Deference and Gratitude agreeable to an inferior Nature, and at the same Time a certain Dignity and Greatness, suitable to the Father of Mankind in his State of Innocence. *Addison.*

f *Benediction* here is not blessing, as 'tis usually understood, but well-speaking, Thanks. So *Milton* has explained the Word *Par. Reg. B. iii. 127.*

Glory and Benediction, that is, Thanks. *Richardson.*

g It is very true, as *Dr. Bentley* says, that this Conversation between *Adam* and the Angel was held in the *Bower*; for thither *Adam* had invited him, *B. v. 367.*

Vouchsafe with us in yonder shady Bower
To rest.

And the Angel had accepted the Invitation, *Ver. 375.*

— Lead on then where thy Bower
O'er shades. —

— So to the sylvan Lodge
They came.

But by *Bower* in this Place is meant his *inmost Bower*, as it is called in *B. iv. 738.* his Place of Rest. There was a shady Walk that led to *Adam's Bower*. When the Angel arose, *Ver. 644.* *Adam* followed him into the shady Walk; and it was from this thick Shade that they parted, and the Angel went up to Heaven, and *Adam* to his Bower. *Newton:*

The End of the Eighth Book.

I.

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PARADISE LOST.

B O O K. IX.

The A R G U M E N T.

Satan having compass'd the earth, with meditated guile returns, as a mist, by night into Paradise, and enters into the serpent sleeping. *Adam* and *Eve* in the morning go forth to their labors, which *Eve* proposes to divide in several places, each laboring apart: *Adam* consents not, alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone: *Eve* (loth to be thought not circumspect, or firm enough) urges her going apart, the rather desirous to make tryal of her strength; *Adam* at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling *Eve* above all other Creatures. *Eve* wond'ring to hear the Serpent speak, asks how he attain'd to human speech, and such understanding, not till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both: *Eve* requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent, now grown bolder, with many wiles, and arguments, induces her at length

length to eat : she pleas'd with the taste, deliberates awhile whether to impart thereof to *Adam*, or not : at last brings him of the fruit, relates what persuaded her to eat thereof : *Adam*, at first amaz'd, but perceiving her lost, resolves (through vehemence of love) to perish with her ; and, extenuating the trespass, eats also of the fruit : the effects thereof in them both : they seek to cover their nakedness : then fall to variance, and accusation of one another.

If we look into the three great Heroic Poems which have appeared in the World, we may observe that they are built upon very slight Foundations. *Homer* lived near 300 Years after the *Trojan War* ; and, as the Writing of History was not then in Use among the *Greeks*, we may very well suppose, that the Tradition of *Achilles* and *Ulysses* had brought down but very few Particulars to his Knowledge ; though there is no Question but he has wrought into his two Poems such of their remarkable Adventures as were still talked of among his Contemporaries. The Story of *Æneas*, on which *Virgil* founded his Poem, was likewise very bare of Circumstances, and by that Means afforded him an Opportunity of embellishing it with Fiction, and giving a full Range to his own Invention. We find however, that he has interwoven in the Course of his Fable, the principal Particulars which were generally believed among the *Romans* of *Æneas's* Voyage and Settlement in *Italy*. The Reader may find an Abridgment of the whole Story as collected out of the antient Historians, and as it was received among the *Romans*, in *Dionysius Halicarnesseus*. The History which was the Basis of *Milton's* Poem, is still shorter than either that of the *Iliad* or *Æneid*. The Poet has likewise taken Care to insert every Circumstance of it in the Body of his Fable. The ninth Book, which we are here to consider, is raised upon that brief Account in Scripture, wherein we are told, that the Serpent was more subtle than any Beast of the Field, that he tempted the

Book IX. PARADISE LOST. 555

N O more of talk *n* where God, or Angel-
guest,

With man, as with his friend, familiar us'd

B b b

To

the Woman to eat of the forbidden Fruit, that she was overcome by this Temptation, and that *Adam* followed her Example. From these few Particulars, *Milton* has formed one of the most entertaining Fables that Invention every produced. He has disposed of these several Circumstances among so many beautiful and natural Fictions of his own, that his whole Story looks only like a Comment upon sacred Writ, or rather seems to be a full and complete Relation of what the other is only an Epitome. I have insisted the longer on this Consideration, as I look upon the Disposition and Contrivance of the Fable to be the principal Beauty of the ninth Book, which has more Story in it, and is fuller of Incidents, than any other in the whole Poem. *Satan's* traversing the Globe, and still keeping within the Shadow of the Night, as fearing to be discovered by the Angel of the Sun, who had before detected him, is one of those beautiful Imaginations, with which he introduces this his second Series of Adventures. Having examined the Nature of every Creature, and found out one which was most proper for his Purpose, he again returns to Paradise; and to avoid Discovery, sinks by Night with a River that ran under the Garden, and rises up again through a Fountain that issued from it by the Tree of Life. The Poet who, as we have before taken Notice, speaks as little as possible in his own Person, and after the Example of *Homer*, fills every Part of his Work with Manners and Characters, introduces a Soliloquy of this infernal Agent, who was restless in the Destruction of Man. He is then described as gliding through the Garden, under the Resemblance of a Mist, in order to find out that Creature in which he designed to tempt our first Parents. This Description has in it something very poetical and surprizing. *Addison*.

a Milton, who knew and studied the Scripture thoroughly, and continually profits himself of its vast Sublimity,

To sit indulgent, and with him partake
 Rural repast ; permitting him the while
 Venial discourse unblam'd. I now must change
 Those notes to tragic ; soul distrust, and breach
 Disloyal on the Part of man, revolt,
 And disobedience : on the part of heav'n

(No

Sublimity, as well as of the more noble Treasures
 contains, and to which his Poem owes its greater
 Lustre, has done it here very remarkably. The
 Episode, which has employed almost a third Part
 of the Work, and is a Discourse between the Angel
Raphael and *Adam*, is plainly copied from the xviii
 Ch. of *Gen.* and which (by the Way) has a Sub-
 limity and Air of Antiquity to which *Homer* himself
 is flat and modern. Here *God* or *Angel Guest* holds
 Discourse with *Abraham*, as *Friend with Friend*, sits
 indulgent, partakes rural Repast, permitting him
 a while Discourse in his Turn. No more must now
 be sung of such a heavenly Conversation. *God* him-
 self indeed is not properly a Speaker in it, though *Adam*
 in his Part of it relates his having been honoured
 with the Divine Presence, and a celestial Colloquy,
 viii. 455. as several others, B. xi. 318. &c. All
 this is beyond Contradiction : But why *God* or
Angel Guest ? Read that Chapter, and 'twill be seen
 that this remarkable Expression is taken from
 Ambiguity there. *The Lord* and *the young Men*
 (ways understood to be Angels) are used as Words
 of the same Signification. Denoting, that the Divine
 Presence was so effectually with his Messengers, that
 himself was always there ; such Privilege hath Om-
 nipotence ; He went, yet staid, as B. vii. 588, 589. The
 same *Milton* intimates in the Passage before us ;
 'tis a Matter-stroke of Sublimity. *Richardson*.

Mr. Richardson in saying *The Lord* and *the young*
Men (always understood to be Angels) are used
 Words of the same Signification, does not seem to be
 apprized, that it was an ancient Opinion, and
 believed too by many of the more modern Scholars,
 that the *Lord* in this Passage was *God the Son*, and the
 others only Angels. *Thyer*.

Now aliena'd) distance and distaste,
 Anger and just rebuke, and judgment giv'n, 10
 That brought into this World a world of woe;
 Sin, and her shadow Death, and *b* Misery
 Death's harbinger. Sād task ! yet argument
 Not less, but more heroic than the wrath
 Of stern *Achilles* on his foe, pursu'd 15
 Thrice fugitive about *Troy* wall : or rage
 Of *Turnus*, for *Lavinia* dis-espous'd :
 Nor *Neptune's* ire, or *Juno's*, that so long
 Perplex'd the *Greek* and *Cytherea's* ion :
 In answerable style I can obtain 20
 Of my cœlestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumb'ring ; or inspires
 Easy my unpremeditated verse :
 Since first this subject for Heroic Song 25
 Pleas'd me, *c* long chusing, and beginning late ;
 Not sedulous by Nature to indite
 Wars, hitherto the only argument
 Heroic deem'd ; chief mast'ry to dissect
 B b b 2 With

b Dr. Bentley reads *Malady* ; because, as there is
Misery after Death, so there is *Misery* which does not
 end in Death. But by *Misery* here, *Milton* means
 sickness, Disease, and all Sorts of mortal Pains. So
 where in B. xi. *Michael* is going to mention the fe-
 veral Diseases in the Lazar-house represented to
Adam in a Vision, he says, Ver. 475.

— That thou may'it know
 What *Misery* th' Inabstinence of *Eve*
 Shall bring on Men. Pearce.

c See the Life of *Milton* prefixed to this Work, for
 more particular Account of this Matter.

d Mr. Warburton, in his *Divine Legation of Moses*,
 ii. Sect. 4. observes, that *Milton's* Poem is the third
 species of Epic Poetry. For just as *Virgil* rival'd *Ho-*
mer, so *Milton* emulated both. He found *Homer* pos-
 sessed

558 PARADISE LOST. Book IX.

With long and tedious havoc fabled knights 30
 In battels feign'd : (the better fortitude
 Of patience, and Heroic Martyrdom,
 Unsung) or to describe races, and games,
 Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons, and steeds ; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament ; then marshall'd feast,
 Serv'd up in hall with sewers, and seneshals :
 The skill of artifice, or office, mean,
 Not that which justly gives Heroic name 40
 To person or to poem. Me (of these
 Nor skill'd, nor studious) higher argument
 Remains ; sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing 45
 Depress'd : and much they may, if all be mine,
 Not hers, who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of *Hesperus*, whose office is to bring
 Twilight upon the earth (short arbiter 50
 'Twixt day and night) and now from end to
 end

Night's hemisphere had veil'd th' horizon round:
 When *Satan*, who late fled before the threats
 Of

seised of the Province of *Morality*, *Virgil* of *Politicks*,
 and nothing left for him but *Religion*. This he seized,
 as aspiring to share with them in the Government of
 the poetic World ; and by Means of the superior
 Dignity of his Subject, got to the Head of the Tri-
 umvirate which took so many Ages in forming.
 These are the three Species of the Epic Poem ; for its
 largest Province is human Action, which can be con-
 sidered in a moral, a political, or religious View ;
 and these the three great Creators of them. Here
 then the grand Scene is closed, and all farther Im-
 provements of the Epic at an End. *Warburton*.

Book IX. PARADISE LOST. 559

Of *Gabriel* out of *Eden*, now improv'd
 In meditated fraud, and malice, bent
 On man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at mid-night return'd
 From compassing the earth; cautious of day,
 Since *Uriel*, regent of the sun, descry'd
 His entrance, and forewarn'd the Cherubim,
 That keep their watch: thence full of anguish
 driv'n,
 The space of sev'n continu'd nights he rode
 With darkness; e thrice the equinoctial line
 He circled; four times cross'd the car of night

B b b 3

From

e The Equinoctial Line divides the Globe in twain,
 making the North and South Hemispheres, at the
 greatest Distance from which Line are the two Points
 which are called the Poles. The Colures are two
 great Circles which, perpendicular to that, cut it at
 right Angles, one at the first Point of *Aries* and *Li-
 bra*, which is called the Colure of the Equinox, the
 other 90 Degrees distant at *Cancer* and *Capricorn*, and
 is called the *Solstitial Colure*. [Cut an Orange in the
 Middle, between Top and Bottom, that Cut seen on
 the Rind is the Equinoctial; cut it again from the
 Stalk downwards, twice, dividing it into Quarters,
 these are your Colures.] The Chariot, or Road of the
 Night, as that of the Day, goes East and West, the
 Poles lie North and South. To traverse the Colures,
 is to go athwart them obliquely; so that what is here
 said is, Satan flew three Times round the Earth from
 East to West as the Sun, but always on the opposite
 Side of the Globe; four Times he crossed that Road
 towards the Poles, but obliquely still to avoid the
 Sun; by which oblique Course he must at each Turn
 traverse one of the Colures; and thus the seven four
 and twenty Hours of continued Night are employed.

Richardson.

The Fact in short is, that Satan was three Days
 compassing the Earth from East to West, and four
 Days

560 PARADISE LOST. Book IX.

From pole to pole, traversing each colure:
On th' eighth return'd; and on the coast averſe
From entrance or Cherubic watch, by ſtealth
Found unſuſpected way. There was a place,
Now not, (tho' ſin, not time, firſt wrought the
change)

Where *Tigris*, at the foot of *Paradiſe*,
Into a gulph ſhot under ground, 'till part
Roſe up a fountain by the Tree of Life.
In with the river ſunk, and with it roſe
Satan, involv'd in riſing miſt; then ſought
Where to lie hid: ſea he had ſearch'd, and land,
From

Days from North to South, but ſtill kept in the
Shade of Night; and after a whole Week's Peregrina-
tion in this Manner, on the eighth Night returned
by ſtealth into *Paradiſe*.

As before we had an *aſtronomical*, ſo here we
have a *geographical Account* of *Satan's Peregrina-
tion*. He ſearched both *Sea and Land*, Northward
from *Eden* over *Pontus*, *Pontus Euxinus*, the *Euxine
Sea*, now the *Black Sea*, above *Conſtantinople*; and
the *Pool Mæotis*, *Palus Mæotis* above the *Black Sea*;
up beyond the *River Ob*, *Ob* or *Oby*, a great River of
Muſcovy near the Northern Pole. Downward as far
Antarctic, as far Southward; the Northern Hemi-
ſphere being elevated on our Globes, the North is
called up and South downwards; *antarctic* South,
the contrary to *arctic* North, from *arktos* (Gr.) the
Bear, the moſt conspicuous Conſtellation near the
North Pole, there being all Sea, or Land unknown.
And in Length, as North is up, and South is down,
ſo in Length is Eaſt and Weſt; Weſt from *Orontes*, a
River in *Syria*, Weſtward from *Eden*, running into
the *Mediterranean*; to the Ocean barr'd at *Darien*,
the Iſthmus of *Darien*, in the Weſt Indies, a Neck of
Land that joins North and South America together,
and hinders the Ocean as it were with a Bar from
flowing between them; the Metaphor of the Ocean
barr'd, is in Alluſion to *Job xxxviii. 10.* 'and ſee
' Bar

Book IX. PARADISE LOST. 561

From *Eden* over *Pontus*, and the pool
Maotis, up beyond the river *Ob* :
 Downward as far antarctic : and in length,
 West from *Orontes*, to the ocean barr'd 80
 At *Darien* : thence to the land where flows
Ganges and *Indus*. Thus the orb he roam'd
 With narrow search ; and with inspection deep
 Consider'd every Creature, which of all
 Most opportune might serve his wiles ; and found
 The serpent subt'lest beast of all the field. 86

Him after long debate (irresolute
 Of thoughts revolv'd) his final sentence chose
 Fit vessel, fittest *h*imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight : for in the wily snake
 Whatever sleights, none would suspicious mark,
 As from his wit, and native subtilty
 Proceeding ; which in other beasts observ'd
 Doubt might beget of diabolic pow'r, 95
 Active within, beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

O earth, how like to heav'n, if not prefer'd
 Most justly, seat worthier of gods, as built 100
 With second Thoughts, reforming what was old !
 For what God after better, worse would build ?
 Terrestrial heav'n, danc'd round by other
 heav'ns

That

' Bars to the Sea.' Thence to the Land where flows
Ganges and *Indus*, thence to the *East Indies* ; thus
 the Orb he roam'd. *Newton* from *Richardson* and
 others.

g See *Gen.* iii. 1.

h Fittest Stock to graft his devilish Fraud upon.
Imp of the Saxon *impan*, to put into, to graft upon.
 Thus Children are called little *Imps*, from imitating
 all they see and hear. *Hume*.

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That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concentrating all their precious beams
 Of sacred influence; as God in heav'n
 Is centre, yet extends to all; so thou
 Centring, receiv'st from all those orbs: in thee,
 Not in themselves, all their known virtue ap-
 pears 110
 Productive in herb, plant, and nobler birth
 ; Of growth, sense, reason, all summ'd up in
 Man!

With what delight could I have walk'd thee
 round,

If I could joy in ought: sweet interchange 115
 Of hill, and valley, rivers, woods, and plains!
 Now land, now sea, and shores with forest
 crown'd,

Rocks, dens, and caves! But I in none of these
 Find place or refuge; and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me, as from the hateful siege
 Of contraries: all good to me becomes
 Bane; and in heav'n much worse would be my
 state.

But neither here seek I, no nor in heav'n
 To dwell, unless by mast'ring heav'n's Supreme:
 Nor hope to be my self less miserable 126
 By what I seek, but others to make such
 As I, though thereby worse to me redound.
 For only in destroying I find ease

; The three Kinds of Life rising as it were by
 Steps, the vegetable, animal, and rational; of all
 which Man partakes, and he only; he grows as
 Plants, Minerals, and all Things inanimate; he lives
 as all other animated Creatures, but is over and above
 inducd with Reason. *Richardson.*

Book IX. PARADISE LOST. 563

To my relentless thoughts : and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made ; all this will soon
 Follow, as to him link'd in weal or woe :
 In woe then ! that destruction wide may range.
 To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What He *Almighty* styl'd, six nights and days
 Continu'd making : and, who knows how long
 Before had been contriving ? though perhaps
 Not longer than since I, in one night, freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers. He, to be aveng'd,
 And to repair His numbers thus impair'd ;
 Whether such virtue spent of old now fail'd 145
 More Angels to create, & (if they at least
 Are His created) or, to spite us more,
 Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 (Exalted from so base original,) 150
 With heav'nly spoils ; our spoils. What He de-
 creed,
 He effected ; Man he made, and for him built
 Magnificent this world, and earth his seat.
 Him lord pronounc'd ; and, O indignity !
 Subjected to his service angel-wings, 155
 And flaming ministers, to watch, and tend
 Their earthly charge. Of these the vigilance
 dread, and to elude, thus wrap'd in mist
 Of midnight vapor glide obscure, and pry 159
 In every bush and brake, where hap may find
 The serpent sleeping ; in whose mazy folds
 To hide me and the dark intent I bring.

O

k See B. v. 859.

l See Ps. civ. 4.

564 PARADISE LOST. Book IX.

O soul descent! that I who erst contended
 With Gods to sit the highest, am now constrain'd
 Into a beast; and mix with bestial slime 165
 This essence to incarnate and imbrute;
 That to the highth of Deity aspir'd!
 But what will not ambition and revenge
 Descend to? Who aspires *m* must down as low
 As high he soar'd; obnoxious, first or last, 170
 To basest things. Revenge at first though sweet
 Bitter e'er long back on it self recoils!
 Let it; I reck not so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy (this new favorite 175
 Of heav'n, this man of clay, *n* son of despise,
 Whom

m Rather *must sink as low* (says Dr. Bentley) because it is better to have some Verb in the Opposition, than the Adverb *down*. But yet this Way of speaking is agreeable to what Milton says in B. x. 503.

But *up*, and enter now into full Bliss.

In both Places the Adverbs are used as Verbs, or some Verb of Motion is to be supplied in the Sense. Pearce.

n 'Tis a Hebraism by which wicked Men are termed *Sons of Belial*, Deut. xiii. 13. valiant Men, *Sons of Courage*, 2 Sam. ii. 7. untameable Beasts, *Sons of Pride*, Job xli. 25. the Disciples, *Sons of Light*, Luke xvi. 8. So Satan calls Man the *Son of Despise*, the Offspring of Hatred and Envy, created to increase his Punishment, by seeing this *Man of Clay* substituted into that glorious Station of him *forlorn, cast out of Heaven*. Hume.

I have often wonder'd that this Speech of Satan's escaped the particular Observation of the ingenious Mr. Addison. There is nor, in my Opinion, any one in the whole Book that is worked up with greater Judgment, or better suited to the Character of the Speaker. There is all the Horror and Malignity of a fiend-like Spirit express'd; and yet this is so artfully temper'd with Satan's sudden Starts of Recollection upon the Meanness and Folly of what he was going to

Book IX. PARADISE LOST. 565

Whom, us the more to spite, his Maker rais'd
From dust ;) spite then with spite is best repaid.

So saying, through each thicket, dank or dry,
Like a black mist low creeping, he held on 180
His midnight-search, where soonest he might find
The serpent. Him fast sleeping soon he found,
In labyrinth of many a round self-rowl'd ;
His head the midst, well stor'd with subtle wiles :
Not yet in horrid shade, or dismal den, 185

Nor nocent yet ; but on the grassy herb,
Fearless unfear'd he slept. In at his mouth
The Devil enter'd ; and his brutal sense,
(In heart or heed) possessing, soon inspir'd
With act intelligential : but his sleep 190
Disturb'd not, waiting close th' approach of morn:

Now, *o* when as sacred light began to dawn
In *Eden* on the humid flow'rs, that breath'd
Their morning incense, when all things that
breathe,

From th' earth's great altar send up silent praise
To the Creator, and His nostrils fill 196

With grateful smell, forth came the human pair,
And join'd their vocal worship to the choir
Of creatures wanting voice : that done, partake
The season, prime for sweetest scents and airs :

Then

to undertake, as plainly shew the Remains of the
Arch-angel, and the Ruins of a superior Nature.
Thyer.

o The Author gives us a Description of the Morn-
ing, which is wonderfully suitable to a divine Poem,
and peculiar to that first Season of Nature. He re-
presents the Earth, before it was curs'd, as a great
Altar, breathing out its Incense from all Parts, and
sending up a pleasant Savor to the Nostrils of its Cre-
ator ; to which he adds a noble Idea of *Adam* and
Eve, as offering their Morning Worship, and filling
up the universal Consort of Praise and Adoration.
Addison.

566 PARADISE LOST. Book IX.

Then commune, how that day they best may ply
Their growing work (for much their work out-
grew 202

The hands dispatch of two, gard'ning so wide)
And *Eve* first to her husband thus began.

Adam, well may we labor still to dress 205
This garden, still to tend plant, herb, and flow'r,
Our pleasant task enjoin'd; but 'till more hands
Aid us, the work under our labor grows
Luxurious by restraint: what we by day
Lop over-grown, or prune, or prop, or bind, 210
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present:
Let us divide our labors: thou, where choice
Leads thee, or where most needs, whether to
wind 215

The woodbine round this arbor, or direct
The clasping ivy where to climb: while I,
In yonder spring of roses, intermix'd
With myrtle, find what to redress 'till noon.
For while so near each other thus all day 220
Our task we chuse, what wonder if so near
Looks intervene, and smiles, or object new
Casual discourse draw on; which intermits
Our day's-work; brought to little, though begun
Early, and th' hour of supper comes unearn'd. 225

To whom mild answer *Adam* thus return'd.
Sole *Eve*, associate sole, to me beyond

Compar

The Dispute which follows between our two
first Parents is represented with great Art: It pro-
ceeds from a Difference of Judgment, not of Passion
and is managed with Reason, not with Heat: It
such a Dispute as we may suppose might have hap-
pened in Paradise, had Man continued happy and
innocent. There is a great Delicacy in the Moral
liti

Book IX. PARADISE LOST. 567

Compare, above all living creatures dear !
Well hast thou motion'd, well thy thoughts employ'd,

How we might best fulfil the work, which
here 230

God hath assign'd us ; nor of me shalt pass
Unprais'd : (for nothing lovelier can be found
In woman, than to study household good ;
And good works in her husband to promote.)
Yet not so strictly hath our Lord impos'd 235

Labor, as to debar us when we need
Refreshment, whether food, or talk between,
(Food of the mind) or this sweet intercourse
Of looks and smiles : for smiles from reason
flow,

To brute deny'd, and are of love the food ; 240
Love, not the lowest end of human life.

For, not to irksome toil, but to delight
He made us, and delight to reason join'd.

The paths and bow'rs, doubt not but our joint-
hands

Will keep from wilderness with ease, as wide 245

C c c

As

lies which are interspersed in *Adam's Discourse*, and
which the most ordinary Reader cannot but take
Notice of. The Force of Love, which the Father of
Mankind so finely describes in the eighth Book, shews
itself here in many fine Instances ; as in those fond
Regards he cast towards *Eve* at her parting from
him, Ver. 397. in his Impatience and Amusement
during her Absence, Ver. 838. but particularly in that
passionate Speech, where seeing her irrecoverably
lost, he resolves to perish with her, rather than to
live without her, Ver. 904.

— Some cursed Fraud

Of Enemy hath beguil'd thee, &c.

The Beginning of this Speech, and Preparation to it,
are animated with the same Spirit which I have here
quoted. *Addison.*

As we need walk ; 'till younger hands e'er long
 Assist us. But if much converse perhaps
 Thee satiate, to short absence I could yield:
 (For solitude sometimes is best society,
 And short retirement urges sweet return.) 250
 But other doubt possesses me ; lest harm
 Befal thee, sever'd from me : for thou know'st
 What hath been warn'd us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame, 255
 By sly assault ; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish, and best advantage, us asunder :
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need. 260
 Whether his first design be to withdraw
 Our fealty from God ; or to disturb
 Conjugal love ; (than which perhaps no bliss
 Enjoy'd by us excites his envy more .)
 Or this, or worse, leave not the faithful side 265
 That gave thee Being, still shades thee, and
 protects.

The wife, where danger or dishonor lurks,
 Safest, and seemliest by her husband stays,
 Who guards her, or with her the worst indures.

To whom the *q* virgin-majesty of *Eve*, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd.

Offspring of heav'n and earth, and all earth's
 Lord !

That

q The Antients used the Word *Virgin* with
 more Latitude than we ; as *Virgil*, *Eclog.* vi. 47. calls
Pasiphae Virgin after she had had three Children.
 It is put here to denote Beauty, Bloom, Sweetness,
 Modesty, and all the amiable Characters which are
 usually found in a Virgin, and these with Matron
 Majesty ; what a Picture ! *Richardson*.

Book IX. PARADISE LOST. 569

That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel over-heard ;
As in a shady nook I stood behind,
Just then return'd at shut of ev'ning flow'rs.
But, that thou should'st my firmness therefore
doubt. 280

To God, or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we (not capable of death, or pain)
Can either not receive, or can repel.
His fraud is then thy fear ; which plain infers 285
Thy equal fear, that my firm faith, and love,
Can by his fraud be shaken, or seduc'd :
Thoughts, which how found they harbor in thy
breast,

Adam, mis-thought of her to thee so dear ?

To whom with healing words *Adam* reply'd. 290

Daughter of God and man, immortal *Eve* !

For such thou art ; from sin and blame entire :

Not diffident of thee do I dissuade

Thy absence from my sight ; but, to void

Th' attempt it self, intended by our foe. 295

For he who tempts, though in vain, at least
asperges

The tempted with dishonor foul ; suppos'd

Not incorruptible of faith, not proof

Against temptation. Thou thy self with scorn

and anger would'st resent the offer'd wrong, 300

Though ineffectual found : mis-deem not then,

such affront I labor to avert

from thee alone, which on us both at once

The enemy, though bold, will hardly dare ;

Or daring, first on me th' assault shall light. 305

Nor thou his malice and false guile condemn :

570 PARADISE LOST. Book IX.

Subtle he needs must be, who could seduce
 Angels : nor think superfluous other aid.
 I from the influence of thy looks, receive
 Access in every virtue ; in thy sight 310
 More wise, more watchful, stronger, (if need were
 Of outward strength) while shame, thou looking
 on,

Shame to be overcome, or over-reach'd,
 Would utmost vigor raise, and rais'd unite.
 Why should'st not thou like sense within thee feel
 When I am present, and thy trial chuse 316
 With me, best witness of thy virtue try'd ?

So spake *r* domestic *Adam* in his care,
 And matrimonial love : but *Eve*, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
 In narrow circuit, straiten'd by a foe,
 Subtle or violent, we not indu'd
 Single with like defence, where-ever met; 325
 How are we happy, still in fear of harm ?
 But harm precedes not sin, only our foe
 Tempting, affronts us with his soul esteem
 Of our integrity : his soul esteem
 Sticks no dishonor on our front, but turns 330
 Foul on himself : then wherefore shunn'd, or fear'd
 By us ? who rather double honor gain
 From his surmise prov'd false ; find peace within,
 Favor from heav'n, our witness, from th' event.
 And what is faith, love, virtue un-assay'd 335
 Alone,

* This Epithet seems to allude to what *Adam* had
 said in Ver. 232 *Domestic in his Care*, may signify
 here one who has a careful Regard to the Good of
 his Family ; and all this Speech of *Adam's* was in-
 tended for the Security of his Wife. *Pearce*.

What Merit is there in any Virtue till it has stood
 the

Book IX. PARADISE LOST. 571

Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single, or combin'd :
 Frail is our happiness, if this be so, 340
 And *Eden* were no *Eden*, thus expos'd.

‡ To whom thus *Adam* fervently reply'd.

C c c 3

O woman !

the Test alone, and without other Assistance. *Richardson.*

‡ What *Eve* had just now said, required some Reprimand from *Adam*, and 'twas necessary to describe him as in some Degree displeas'd ; but what extreme Delicacy has our Author shewn in chusing the Word *fervently* to express it by ? A Term, which, though it implies some Emotion, yet carries nothing in it inconsistent with that Subserviency of the Passions, which subsisted before the Fall. In the two foregoing Speeches he had made *Adam* address himself to her in the affectionate Terms of *sole Eve*, *Associate sole*, and *Daughter of God and Man*, *immortal Eve* ; but here with great Judgment he changes those endearing Words for these authorative, *O Woman*. I should think that *Milton*, in this Expression, alluded to what our Saviour says to the Virgin *Mary*, ' Woman, what have I to do with thee,' was I not satisfied that he could not with his Learning take these Words in the vulgar mistaken Sense, which our Translation naturally leads ignorant Readers into, and must know, that the *Greek* Word for *Woman* among the *Greeks*, was a Term of great Respect. Indeed throughout this whole Conversation, which the Poet has in every Respect worked up to a faultless Perfection, there is the most exact Observance of Justice and Propriety of Character. With what Strength is the superior Excellency of Man's Understanding here pointed out, and how nicely does our Author here sketch out the Defects peculiar in general to the female Mind ? And after all, what great Art has he shewn in making *Adam*, contrary to his better Reason, grant his Spouse's Request, beautifully verifying what
 he

572 PARADISE LOST. Book IX.

O woman! best are all things as the will
 Of God ordain'd them: His creating hand
 Nothing imperfect or deficient, left, 345
 Of all that He created; much less man,
 Or ought that might his happy state secure.
 Secure from outward force, within himself
 The danger lyes, yet lyes within his pow'r;
 Against his will he can receive no harm: 350
 But God left free the will; for what obeys
 Reason, is free; and reason He made right:
 But bid her well *u* beware, and still erect;
 Left by some fair appearing-good surpriz'd,
 She dictate false; and misinform the will 355
 To do what God expressly hath forbid.
 Not then mistrust, but tender love, enjoins
 That I should mind thee oft; and mind thou me:
 Firm we subsist, yet possible to swerve;
 Since reason not impossibly may meet 360
 Some specious object by the foe suborn'd;
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better; and most likely, if from me 365
 Thou sever not; tryal will come unsought.
 Would'st thou approve thy constancy? Approve
 First thy obedience: th' other who can know,
 Not seeing thee attempted? who attest?
 But if thou think tryal unsought may find 370
 Us both securer, than thus warn'd thou seem'st,
 Go, for thy stay, not free, absents thee more:

Go

he had made our general Ancestor a little before observe to the Angel? B. viii. 546, &c. *Thyer*.

u *Beware* should be printed thus *be ware*; be wary. So in the Mask, *Silence was took e're she was ware*, 562. *Still erect*, constantly keeping *strictest watch*. See Ver. 362, 363. *Richardson*.

Book IX. PARADISE LOST. 573

Go in thy native innocence ; rely
On what thou hast of virtue ; summon all,
For God tow' rds thee hath done His part, do
thine. 375

So spake the patriarch of mankind ; but *Eve*
Persisted, yet submits, though last, reply'd.

With thy permission then, and thus forewarn'd,
Chiefly by what thy own last reasoning words
Touch'd only ; that our tryal, when least fought,
May find us both perhaps far less prepar'd, 381
The willinger I go : nor much expect
A foe so proud will first the weaker seek ;
So bent, the more shall shame him his repulse.

Thus saying, & from her husband's hand her
hand 385
Soft she withdrew ; and like a & Wood-Nymph
light

Oread, or *Dryad*, or of *Delia's* train,
Betook her to the groves : but *Delia's* self
In gait surpass'd, and Goddess like deport : 389
Though not as she, with bow and quiver arm'd ;
But with such gard'ning-tools as art, yet rude,
Guiltless of fire had form'd, or Angels brought.
* To *Pales*, or *Pomona*, thus adorn'd,

Likelieft

& 'Tis pity any Reader should overlook the Beauty
and Force of this Passage. Impatient to complete her
Conquest, while she was yet speaking what did not
really convince herself, she was going ; his forc'd
Consent is finely marked ; she drew away her Hand
from his, yet wishing to detain her, loath, dreading
to part. In vain ! 'Tis a Master-touch of Tenderness
in few Words. *Richardson*.

& Mountain Nymphs were called *Oreads*, the
Dryads presided over the Groves, and chiefly the
Oaks ; each had one, and died with it. *Delia* is one
of *Diana's* Names, as born in *Delos*. *Richardson*.

* *Pales*, Goddess of Shepherds, *Pomona* of Gardens
and

Likeliest she seem'd, (*Pomona*, when she fled
Vertumnus) or to *Ceres* in her prime, 395
 Yet y virgin of *Proserpina* from *Jove*.
 Her long with ardent look his eye persu'd
 Delighted; but desired more her stay.
 Oft he to her his charge of quick return
 Repeated; she to him as oft engaged 400
 To be return'd by noon amid the bow'r;
 And all things in best order, to invite
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing, (hapless *Eve*!)
 Of thy presum'd return! event perverse! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast or sound repose.
 Such ambush, laid among sweet flow'rs and
 shades,
 Waited with hellish rancor imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss;
 For now, and since first break of dawn, the fiend
 (Mere serpent in appearance) forth was come;
 And on his quest, where likeliest he might find
 The only two of mankind; but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he sought, where any tuft
 Of grove, or garden-plot more pleasant lay,
 Their tendance, or plantation for delight.
 By fountain, or by shady rivulet. 420

and Orchards; *Vertumnus*, King of *Tuscia*, who taught the Art of gardening.

y What a Monster of a Phrase (says Dr. Bentley) is that *Virgin of Proserpina*? And I confess it is one of the most forc'd Expressions in the whole Poem; probably our Poet was led into it by imitating the like Phrase of some *Italian* Poet. But the Sense is plain enough, viz that she had not yet borne *Proserpina*, who derived her Birth from *Jove*. Pearce.

Book IX. PARADISE LOST. 575

He sought them both, but wish'd his hap might find

Eve separate : he wish'd, but not with hope
Of what so seldom chanc'd : when to his wish,
Beyond his hope, *Eve* separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half-spy'd, so thick the roses bushing round 426
About her glow'd ; half-stooping to support
Each flow'r of slender stalk, whose head though
gay

Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd : them she up-stays
Gently with myrtle band ; mindless the while 431
Her self, though fairest unsupported flow'r,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk travers'd
Of stateliest covert, cedar, pine, or palm ; 435
Then voluble, and bold ; now hid, now seen,
Among thick-woven arborets, and flow'rs,
Imborder'd on each bank, the hand of *Eve* :
(Spot more delicious than those gardens feign'd
Or of reviv'd *Adonis*, or renown'd 440

Alcinous, host of old *Laertes*' son ;
Or that, not mystic, where the sapient King
Held dalliance with his fair *Egyptian* spouse.)
Much he the place admir'd, the person more :
As one who long in populous city pent, 445
Where houses thick, and sewers, annoy the air,
He forth-issuing on a summer's morn, to breathe
Among the pleasant villages, and farms
Adjoin'd,

z The several Wiles which are put in Practice by
the Tempter, when he found *Eve* separated from her
Husband, the many pleasing Images of Nature which
he intermixed in this Part of the Story, with its
gradual and regular Progress to the fatal Calastrope,
is so very remarkable, that it would be superfluous
to point out their particular Beauties. *Addison*.

576 PARADISE LOST. Book IX.

Adjoin'd, from each thing met conceives delight ;
 The smell of grain, or tedded grass, or kine, 450
 Or dairy, each rural sight, each rural sound :
 If chance with nymph like step, fair virgin pass,
 What pleasing seem'd, for her now pleases more ;
 She most, and in her look sums all delight :
 Such pleasure took the serpent to behold 455
 This flow'ry plat, the sweet recess of *Eve*
 Thus early, thus alone. Her heav'nly form
 Angelic, (but more soft and feminine)
 Her graceful innocence, her every air
 Of gesture, or least action, over-aw'd 460
 His malice, and, with rapine sweet, bereav'd
 His fierceness of the fierce intent it brought.
 That space the Evil One abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good ; of enmity disarm'd 465
 Of guile, of hate, of envy, of revenge.
 But the hot hell that always in him burns,
 Though in mid-heav'n, soon ended his delight ;
 And tortures him now more, the more he sees
 Of pleasure, not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me ! with
 what sweet

Compulsion thus transported, to forget
 What hither brought us ! hate, not love ; not
 hope 475
 Of Paradise for hell, hope here to taste
 Of pleasure ; but all pleasure to destroy,
 Save what is in destroying ; a other joy
 To me is lost. Then let me not let pass

Occasion,

a How exactly does *Milton* make *Satan* keep up
 the Character he had assumed in the fourth Book,
 where he says, *Evil be thou my Good*, &c. *Thyer*.

Boo
 Occa
 The
 Her
 Who
 And
 Hero
 Foe n
 I not
 Infeeb
 She fa
 b Not
 And b
 Hate,
 The w
 So f
 In serp
 Addre
 Prone
 Circula
 Fold a
 Crestec
 With b
 Amidst
 Floated
 And lo
 b Sata
 such wa
 own so
 Eve (he
 Terror l
 by a M
 greater,
 excellen
 Passage,
 Terror
 Hatred
 him.

Book IX. PARADISE LOST. 577

Occasion, which now smiles. Behold alone 480
 The woman, opportune to all attempts !
 Her husband (for I view far round) not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mold ; 485
 Foe not formidable, exempt from wound :
 I not : so much hath hell debas'd, and pain
 Infeebled me, to what I was in heav'n.
 She fair, divinely fair, fit love for Gods,
 b Not terrible : though terror be in love, 490
 And beauty not approach'd by stronger hate ;
 Hate, stronger under shew of love well feign'd ;
 The way which to her ruin now I tend.

So spake the enemy of mankind, inclos'd
 In serpent, inmate bad, and toward *Eve* 495
 Address'd his way : not with indented wave,
 Prone on the ground, as since ; but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold, a surging maze, his head
 Crested aloft, and carbuncle his eyes ; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant : pleasing was his shape,
 And lovely. Never since of serpent-kind

Lovelier ;

b Satan had been saying that he dreaded *Adam*,
 such was his Strength of Body and Mind, and his
 own so debased from what it was in Heaven : But
Eve (he goes on to say) is lovely, not terrible, tho'
 Terror be in Love and Beauty, unless 'tis approach'd
 by a Mind armed with Hate as his is ; a Hate the
 greater, as 'tis disguised under dissembled Love. An
 excellent Writer (*Dr. Pearce*) hath observed on this
 Passage, ' that a beautiful Woman is approach'd with
 Terror, unless he who approaches her has a stronger
 Hatred of her than her Beauty can beget Love in
 him.' *Richardson*.

Lovelier ; not those that in *Illyria* chang'd 505
c *Hermione* and *Cadmus* ; or the God
d In *Epidaurue* : *e* nor to which transform'd
Ammonian Jove, or *Capitoline* was seen ;
 He, with *Olympias* ; this with her who bore
Scipio, the highth of *Rome*. With tract oblique
 At first, (as one who sought access, but fear'd 511
 To interrupt) side-long he works his way :
 As when a ship, by skilful steers-man wrought
 Nigh river's mouth, or fore land, where the wind
 Veers oft, as oft so steers, and shifts her sail : 515
 So vary'd he, and of his tortuous train
 Curl'd many a wanton wreath, in sight of *Eve*,
 To lure her eye. She busied, heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field, 520
 From every beast ; more duteous at her call,
 Than at *f* *Circean* call the herd disguis'd.
 He, bolder now, uncall'd before her stood ;
 But, as in gaze admiring, oft he bow'd

c *Cadmus*, Son of *Agenor*, King of the *Phenicians*,
 and *Harmonia* (by others called *Hermione*) the
 Daughter of *Mars* and *Venus*, were turn'd into Ser-
 pents, for having slain one sacred to *Mars*. *Richardson*.

d *Esculapius*, the God of Physick, Son of *Apollo*
 and worshipp'd in *Epidaurus* ; he turned himself into
 a Serpent, and came to *Rome* with the Ambassadors
 that were sent for him on Account of a great Plague
 then at *Rome* See *Livy*, L. xi. 13. *Richardson*.

e Nor those Serpents to which were seen trans-
 form'd, *i. e.* made themselves visible under that Shape
Jupiter, &c. *Jupiter Ammon*, and *Jupiter Capitolinus*
 one the pretended Father of *Alexander*, conversing
 with his Mother *Olympias* in that Form ; the other
 of *Scipio Africanus*, begot in the same Manner. *Richardson*.

f Men turn'd into Beasts by *Circe*.

Book IX. PARADISE LOST. 579

His turret crest, and steek enamel'd neck, 525
Fawning ; and lick'd the ground whereon she
trod.

His gentle dumb expression turn'd at length
The eye of *Eve*, to mark his play : he, glad
Of her attention gain'd (with serpent-tongue
Organic, or impulse of vocal air) 530
His fraudulent temptation thus began.

Wonder not sovran mistress, if perhaps
Thou canst, who art sole wonder ; much less arm
Thy looks, the heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Insatiate ; I thus single ; nor have fear'd 536
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair.

Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore, 540
With ravishment beheld ! there best beheld,
Where universally admir'd : but here

In this Inclosure wild, these beasts among,
(Beholders rude, and shallow to discern
Half what in thee is fair) one man except, 545
Who sees thee ? and what is one, who shouldst
be seen

A Goddess among Gods, ador'd, and serv'd
By Angels numberless, thy daily train.

So glaz'd the tempter, and his Proem tun'd :
Into the heart of *Eve* his words made way, 550
Though at the voice much marvelling : at length,
Not unamaz'd, she thus in answer spake.

D d d

What

That the Devil moved the Serpent's Tongue, and
us'd it as an Instrument to form that tempting Speech
he made to *Eve*, is the Opinion of some ; that he
form'd a Voice by the Impression of the sounding Air,
distinct from the Serpent, is that of others ; of which
our Author has left the Curious to their Choice.
Hume.

580 PARADISE LOST. Book IX.

What may this mean ? Language of man pronounced

By tongue of brute, and human sense express'd !
The first, at least, of these I thought deny'd 555
To beasts ; whom God, *b* on their creation-day,
Created mute to all articulate sound :

The latter I demur (for in their looks
Much reason, and in their actions, oft appears.
Thee, serpent, subtil'st beast of all the field 560
I knew ; but not with human voice indu'd.
Redouble then this miracle, and say,
How cam'st thou speakable of mute ; and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight ? 565
Say, for such wonder claims attention due.

To whom the guileful tempter thus reply'd :
Empress of this fair world, resplendent *Eve* !
Easy to me it is to tell thee all

What thou command'st ; and right thou should'st
be obey'd. 570

I was at first as other beasts, that graze
The trodden herb, of abject thoughts, and low,
As was my food ; nor ought, but food, discern'd,
Or sex ; and apprehended nothing high.
*Till on a day roving the field, I chanc'd 575
A goodly tree far distant to behold,
Loaden with fruit of fairest colors mix'd,
Ruddy and gold ; I nearer drew to gaze ;
When from the boughs a savory odor blown,
Grateful to appetite, more pleas'd my sense 580
Than smell of sweetest fennel, or the teats
Of ewe, or goat, dropping with milk at ev'n,

Unfuck'd

b This is mere Fillings, says Dr. Bentley ; for when
could they be created but on their Creation Day ?
But this is exactly in the Style of Scripture, Gen.

Book IX. PARADISE LOST. 581

Unfuck'd of lamb, or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 585
Not to defer : hunger and thirst, at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon ;
(For high from ground, the branches would re-
quire 590

Thy utmost reach, or *Adam's*) round the tree
All other beasts that saw, with like desire
Longing, and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck, and eat my fill 595
I spar'd not ; for such pleasure 'till that hour,
At feed, or fountain, never had I found.
Sated at length, e'er long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs ; and speech 600
Wanted not long ; though to this shape retain'd.
Thenceforth to speculations high, or deep,
I turn'd my thoughts ; and with capacious mind,
Consider'd all things visible in heav'n,
Or earth, or middle ; all things fair, and good :
But all that fair and good, in Thy divine 606
Semblance, and in Thy beauty's heav'nly ray,
United I beheld : no Fair to Thine
Equivalent, or second ; which compell'd
Me thus, though importune perhaps, to come 610
And gaze, and worship Thee, of right declar'd
Sovran of creatures, universal dame.

So talk'd the spirited sly snake: and *Eve*,

D d d 2

Yet

when
Day?
Gen.
i Milton has shewn more Art and Ability in taking
off the common Objections to the Mosaic History of
the Temptation, by the Addition of some Circum-

582 PARADISE LOST. Book IX.

Yet more amaz'd, un wary thus reply'd.

Serpent, thy over-praising leaves in doubt 615
The virtue of that fruit, in thee first prov'd.
But say, where grows the tree? from hence how
far?

For many are the trees of God that grow
In Paradise, and various, yet unknown
To us; in such abundance lyes our choice, 620
As leaves a greater store of fruit untouch'd:
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden nature of her birth.

To whom the wily adder, blithe, and glad. 625
Empress! the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said *Eve*. He leading swiftly rowl'd
In tangles, and made intricate seem strait,
To mischief swift: hope elevates, and joy
Brightens his crest: & as when a wand'ring fire
Compact of unctuous vapor, which the night 635

Con-

stances of his own Invention, than in any other theo-
logic Part of his Poem. *Warburton*.

& I have avoided mentioning any particular Simi-
litudes in my Remarks on this great Work, because
I have given a general Account of them in my Notes
on the first Book. There is one, however, in this
Part of the Poem, which I shall here quote, as it is
not only very beautiful, but the closest of any in the
whole Poem; I mean that where the Serpent is de-
scribed as rolling forward in all his Pride, animated
by the evil spirit, and conducting *Eve* to her De-
struction, while *Adam* was at too great a Distance
from her to give her his Assistance. These several
Particulars are wrought into the following Similitude
Addison.

Book IX. PARADISE LOST. 583

Condenses, and the cold invirons round,
Kindled through agitation to a flame,
(Which oft, they say, some evil spirit attends.)
Hovering, and blazing with delusive light,
Misleads the amaz'd night-wanderer from his
way, 640

Through bogs and mires, and oft thro' pond or
pool;

There swallow'd up, and lost, from succor far.
So glister'd the dire snake, and into fraud
Led *Eve*, our credulous mother, to the tree
Of prohibition, root of all our woe! 645

Which when she saw, thus to her guide she spake.
Serpent, we might have spar'd our coming
hither,

Fruitless to me, though fruit be here to excess:
The credit of whose virtue rest with thee;
Wond'rous indeed, if cause of such effects. 650
But of this tree we may not taste, nor touch;
God so commanded; and left that command
Sole daughter of His voice: / the rest, we live
Law to our selves; our reason is our law.

To whom the tempter guilefully reply'd. 655
Indeed! Hath God then said that of the fruit

D d d 3 Of

The rest, as for what remains, in all Things else,
Rom. ii. 14. 'These having not the Law, are a Law
'to themselves.'

m Gen. iii. 1. 'Yea, hath God said, ye
'shall not eat of every Tree of the Garden?' In
which our Author has followed the *Chaldee* Para-
phrase interpreting the *Hebrew* Particle, *indeed*. Is it
true that God has forbid you to eat of the Fruits of
Paradise? As if he had forbidden them to taste, nor of
one, but of all the Trees; another of Satan's sly In-
sinuations. The *Hebrew* Particle *yea*, or *indeed*,
plainly shews, that the short and summary Account
that

584 PARADISE LOST. Book IX.

Of all these garden trees ye shall not eat,
Yet lords declar'd of all in earth, or air?

To whom thus *Eve*, yet sinless, *n* Of the fruit
Of each tree in the garden we may eat ; 660
But of the fruit of this fair tree, amidst
The garden, *o* God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, tho' brief, when now
more bold

The tempter (but, with shew of zeal, and love
To man, and indignation at his wrong) 666
New part puts on ; and, as to passion mov'd,
Fluctuates disturb'd, yet comely, and in act
Rais'd, as of some great matter to begin.
As when of old some orator renown'd, 670
In *Athens*, or free *Rome*, where eloquence
Flourish'd (since mute) to some great cause ad-
dress'd,

Stood in himself collected ; while each part,
Motion, each act, won audience, e'er the tongue,
Sometimes in highth began, as no delay 675
Of preface brooking, through his zeal of right :
So, standing, moving, or to highth up-grown,
The tempter all impassion'd, thus began.

O sacred, wise, and wisdom-giving plant,
Mother of science ! now I feel thy pow'r 680
Within me clear ; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem'd however wise.
Queen of this universe, do not believe

Thou

that *Milton* gives of the Serpent's Temptation, has
Respect to some previous Discourse, which could in
all Probability be no other than what our Poet has
pitched upon. *Hume*.

n See *Gen.* iii. 1.

o See *Gen.* iii. 2, 3.

Book IX. PARADISE LOST. 585

Those rigid threats of death : ye shall not die : 685
How should ye ? by the fruit ? it gives you life
To knowledge : by the threatner ? Look on me
Me who have touch'd and tasted ; yet both
live,

And life more perfect have attain'd than fate
Meant me, by venturing higher than my lot. 690
Shall that be shut to man, which to the beast
Is open ? or will God incense his ire
For such a petty trespass ? and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd (whatever thing death be) 695
Deter'd not from atchieving what might lead
To happier life, knowledge of good, and evil ?
Of good, how just ? of evil, (if what is evil
Be real) why not known, since easier shunn'd ?
God therefore cannot hurt ye, and be just : 700
Not just, not God ; not fear'd then, nor obey'd :
p Your fear it self of death removes the fear.
Why then was this forbid ? Why, but to awe ;
Why, but to keep you low, and ignorant,
His worshippers. q He knows that in the day 705
You eat thereof, your eyes (that seem so clear,
Yet are but dim) shall perfectly be then
Open'd, and clear'd : and ye shall be as Gods,
Knowing both good and evil, as they know.
That ye shall be as Gods, since I as man, 710
Internal man, is but proportion meet :
I of brute, human ; ye of human, Gods,

So

p Justice is inseparable from the very Being and
Essence of God, so that could he be unjust, he would
be no longer God, and then neither to be obeyed nor
feared: So that the Fear of Death, which does imply
Injustice in God, destroys itself, because God can as
well cease to be, as to be just. *same.*

q See Gen. iii. 5.

586 PARADISE LOST. Book IX.

So ye shall die perhaps, by putting off
Human, & to put on Gods ; death to be wish'd
Tho' threaten'd, which no worse than this can
bring.

And what are Gods, that man may not become
As they, participating god-like food ?

The gods are first, and that advantage use
On our belief, that all from them proceeds :
I question it ; for this fair earth I see,

Warm'd by the sun, producing every kind ;
Them, nothing : if they all things, who inclos'd
Knowledge of good and evil in this tree,

That whoso eats thereof, forthwith attains
Wisdom without their leave ? and wherein lies

Th' offense, that man should thus attain to know ?
What can your knowledge hurt Him, or this tree
Impart against His will, if all be His ?

Or is it envy ? And can envy dwell
In heav'nly breasts ? These, these, and many
more

Causes, import your need of this fair fruit :
Goddess, humane, reach then, and freely taste.

He ended ; and his words, replete with guile,
Into her heart too easy entrance won :

Fix'd on the fruit she gaz'd, which to behold
Might tempt alone : and in her ears the sound

Yet rung of his persuasive words, impregn'd
With reason, (to her seeming) and with truth :

Mean-while the hour of noon drew on, and wak'd
An eager appetite, rais'd by the smell

So savory of that fruit ; which with desire,
(Inclinable now grown to touch, or taste)

Sollicited her longing eye : yet first
Pausing a-while, thus to her self she mus'd.

Book IX. PARADISE LOST. 587

Great are thy virtues, doubtless, best of
fruits, 745
Though kept from man, and worthy to be ad-
mir'd ;

Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech, to speak thy
praise.

Thy praise He also, who forbids thy use, 750
Conceals not from us, naming thee the Tree
Of knowledge ; knowledge both of good and
evil ;

Forbids us then to taste ! But His forbidding
Commends thee more, while it infers the good
By thee communicated, and our want : 755
For good unknown, sure is not had ; or had,
And yet unknown, is as not had at all.

In plain then, what forbids He but to know,
Forbids us good, forbids us to be wise ;
Such prohibitions bind not. But if Death 760
Bind us with after-bands, what profits then
Our inward freedom ? In the day we eat
Of this fair fruit, our doom is, we shall die
How dies the serpent ? he hath eat'n, and lives,
And knows, and speaks, and reasons, and dis-
cerns ; 765

Irrational 'till then. For us alone
Was death invented ? or, to us deny'd
This intellectual food, for beasts reserv'd ?
For beasts it seems ! yet, that one beast which first
Hath tasted, envies not ; but brings with joy 770
The good befall'n him ; author unsuspect,
Friendly to man, far from deceit, or guile.
What fear I then ? rather, what know to fear
Under this ignorance of good and evil,
Of God, or Death, of law, or penalty ? 775
Here

Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise : What hinders then
 To reach, and feed at once both body and mind ?

So saying, her rash hand in evil hour 786
 Forth-reaching to the fruit, she pluck'd, she eat ;
 Earth felt the wound : and Nature from her seat,
 Sighing through all her works, gave signs of woe
 That all was lost. Back to the thicket slunk
 The guilty serpent : and well might : for *Eve*
 Intent now wholly on her taste, nought else 786
 Regarded ; such delight 'till then, as seem'd,
 In fruit she never tasted, whether true,
 Or fancy'd so through expectation high
 Of knowledge ; nor was God-head from her
 thought. 790

Greedily she ingorg'd without restraint ;
 And knew not eating Death. Sate at length
 And heighten'd as with wine, jocund and boon.
 Thus to her self she pleasingly began.

O sovran, virtuous, precious of all trees 795
 In Paradise, of operation blest
 To sapience ; hitherto obscur'd, infam'd
 And thy fair fruit let hung, as to no end
 Created : but henceforth my early care
 (Not without song, each morning, and due praise)
 Shall tend thee, and the fertil burden ease 801

Of

s See *Gen.* iii. 6.

t Eating the Fruit which brought Death, was eating Death as virtually contained in it. *Richardson.*

u That secret Intoxication of Pleasure, with all those transient Flushings of Guilt and Joy, which the Poet represents in our first Parents upon their eating the forbidden Fruit, to those Flaggings of Spirits, Damps of Sorrow, and mutual Accusations which succeed it, are conceived with a wonderful Imagination, and described in very natural Sentiments. *Addison*

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Book IX. PARADISE LOST. 589

Of thy full branches, offer'd free to all :
 'Till dieted by thee, I grow mature
 In knowledge, as the Gods, who all things know ;
 Though others envy what they cannot give: 805
 For, had the gift been theirs, it had not here
 Thus grown. Experience, next, to thee I owe,
 Best guide ; not following thee, I had remain'd
 In ignorance ; thou open'st wisdom's way,
 And giv'st access though secret she retire. 810
 And I perhaps am secret : heav'n is high,
 High and remote to see from thence distinct
 Each thing on earth ; and other care perhaps
 May have diverted from continual watch
 Our Great Forbidder, & safe with all His spies 815
 About Him. But to *Adam* in what sort
 Shall I appear ? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me ? or rather not ;
 But keep the odds of knowledge in my pow'r 820
 Without co-partner ? so to add what wants
 In female sex the more to draw his love
 And render me more equal ; and perhaps,
 (A thing not undesirable) sometime
 Superior : for inferior who is free ? 825
 This may be well : But what if God have seen
 And Death ensue ? Then I shall be no more,
 And

Dr. Bentley declares *safe* to be pure Nonsense
 here, and therefore alters the Verse thus ;

Our great *Forbidder's Eye*, with all his Spies, &c.
 But *safe* signifies here, as in the vulgar Phrases, I
 have him *safe*, or *he is safe asleep* ; where not the
 Safety of the Person secured, or asleep is meant, but
 the Safety of others with respect to any Danger from
 him. This is indeed a Sense of the Word not usual
 in Poetry ; but common Speech will justify it so far,
 as to make the Doctor's Emendation unnecessary
 scarce.

590 PARADISE LOST. Book IX.

And *Adam*, wedded to another *Eve*,
 Shall live with her enjoying, I extinct ;
 A death to think. Confirm'd then I resolve, 830
Adam shall share with me in bliss or woe :
 So dear I love him, that with him all deaths
 I could endure ; without him live no life.

So saying, from the tree her step she turn'd :
 w But first low reverencedone, as to the Pow'r 835
 That dwelt within ; whose presence had infus'd
 Into the plant scintial sap, deriv'd
 From Nectar, drink of Gods. *Adam* the while
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland to adorn 840
 Her tresses, and her rural labors crown :
 As reapers oft are wont their Harvest-Queen.
 Great joy he promis'd to his thoughts, and new
 Solace in her return, so long delay'd :
 x Yet oft his heart, divine of something ill, 845
 Misgave him ; he the fault'ring measure felt ;
 And forth to meet her went, the way she took
 That morn, when first they parted. By the tree
 Of knowledge he must pass ; there he her met,
 Scarce from the tree returning : in her hand 850
 A bow of fairest fruit, that downy smil'd,
 New gather'd, and ambrosial smell diffus'd :
 To him she hasted ; in her face excuse
 Came prologue, and apology too prompt ;
 Which, with bland words at will, she thus ad-
 dress'd. 855

w *Eve* falling into Idolatry upon the Taste of the
 forbidden Tree, as the first Fruit of Disobedience, is
 finely imagined. *Richardson*.

x He found his Heart kept not true Time, he felt
 the false and intermitting Measure ; the natural De-
 scription of our Minds foreboding Ill, by the unequal
 Bearings of the Heart and Pulse. *Hume*.

Book IX. PARADISE LOST. 591

Hast thou not wonder'd, *Adam*, at my stay?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence; agony of love 'till now
 Not felt, nor shall be twice; for never more
 Mean I try, (what rash untry'd I sought) 860
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear.
 This tree is not, as we are told, a tree
 Of danger, tasted; nor to evil unknown
 Op'ning the way; but of divine effect, 865
 To open eyes, and make them Gods who taste;
 And hath been tasted such. The serpent wise,
 (Or not restrain'd as we, or not obeying)
 Hath eaten of the fruit; and is become 869
 Not dead, as we are threaten'd; but, henceforth
 Indu'd with human voice, and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond: opener mine eyes, 875
 Dim erst; dilated spirits, ampler heart,
 And growing up to Godhead: which for thee
 Chiefly I sought; without thee can despise:
 For bliss, as thou hast part, to me is bliss;
 Tedious unshar'd with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us; equal joy, as equal love:
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885
 Thus *Eve* with count'nance blithe her story
 told;
 But in her cheek distemper flushing glow'd.
 On th' other side, *Adam*, soon as he heard
 The fatal trespass done by *Eve*, amaz'd.
 Astonied stood, and blank; while horror chill 890

592 PARADISE LOST. Book IX.

Ran through his veins, and all his joints relax'd.
From his slack hand the garland wreath'd for *Eve*
Down dropt, and all the faded roses shed :
Speechless he stood, and pale; 'till thus at length
First to himself he inward silence broke. 895

O fairest of creation, last and best
Of all God's works, Creature, in whom excell'd
Whatever can to sight, or thought, be form'd,
Holy, divine, good, amiable, or sweet,
How art thou lost, how on a sudden lost, 900
Defac'd, deflow'r'd, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how, to violate
The sacred fruit forbidd'n? Some cursed fraud
Of enemy hath beguil'd thee, yet unknown; 905
And me with thee hath ruin'd: for with thee
Certain my resolution is to die.

How can I live without thee, how forego
Thy sweet converse, and love, so dearly join'd,
y To live again in these wild woods forlorn? 910
Should God create another *Eve*, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no, I feel
The link of nature draw me: flesh of flesh, 914
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Re-comforted, and, after thoughts disturb'd,
Submitting to what seem'd remediless, 919
z Thus in calm mood his words to *Eve* he turn'd.

How vastly expressive are these Words of *Adam's*
Tenderness and Affection for *Eve*, as they imply
that the mere Imagination of losing her had already
converted the Sweets of Paradise into the Horrors of
a desolate Wilderness! *Thyer*.

z He had till now been speaking to himself; now

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Book IX. PARADISE LOST. 593

Bold deed thou hast presum'd, advent'rous *Eve*,
 And peril great provok'd, who thus hath dar'd,
 Had it been only coveting to eye
 That sacred fruit : sacred to abstinence ;
 Much more to taste it, under bann to touch. 925
 But past who can recal, or done undo?
 Not God Omnipotent, nor fate ; yet so
 a Perhaps thou shalt not die, perhaps the fact
 Is not so heinous now, fore-tasted fruit,
 Profan'd first by the serpent, by him first 930
 Made common, and unhallow'd, e'er our taste :
 Nor yet on him found deadly ; he yet lives ;
 Lives, as thou said'st ; and gains to live as man,
 Higher degree of life : inducement strong
 To us, as likely tasting to attain 935
 Proportional ascent ; which cannot be
 But to be Gods, or Angels, Demi-gods.
 Nor can I think that God, Creator wise,
 Though threatning, will in earnest so destroy
 Us, his prime creatures ; dignify'd so high, 940

E e e 2

Set

his Speech turns to her, but not with Violence, nor
 with Noise and Rage; 'tis a deep considerate Melan-
 choly. The Line cannot be pronounced but as it
 ought, slowly, gravely. *Richardson*.

a How just a Picture does *Milton* here give us of
 the Imbecility of the human Mind, and its Aptness
 to be warp'd into false Judgments and Reasonings by
 Passion and Inclination? *Adam* had but just con-
 demned the Action of *Eve* in eating the forbidden
 fruit, and yet, drawn by his Fondness for her, im-
 mediately summons all the Force of his Reason to
 prove what she had done to be right. This may
 probably appear a Fault to superficial Readers, but
 all intelligent ones will, I dare say, look upon it as a
 Proof of our Author's exquisite Knowledge of human
 Nature. Reason is but too often little better than a
 Slave ready at the Beck of the Will to dress up in
 plausible Colours any Opinion that our Interest or
 Resentment have made agreeable to us. *Thy*.

594 PARADISE LOST: Book IX.

Set over all His works ; which in our fall,
 For us created, needs with us must fail,
 Dependent made : so God shall uncreate,
 Be frustrate, do, undo, and labor lose ;
 Not well conceiv'd of God : Who (tho' His
 pow'r

945

Creation could repeat) yet would be loth
 Us to abolish ; lest the adversary
 Triumph, and say ; Fickle their state whom
 God

Most favors ; who can please him long ? Me
 first

He ruin'd ; now mankind : whom will he
 next ?

950

Matter of scorn, not to be giv'n the foe.

However I with thee have fix'd my lot,

Certain to undergo like doom : if death

Consort with thee, death is to me as life :

So forcible within my heart, I feel

955

The bond of nature draw me to my own :

My own in thee, for what thou art is mine :

Our state can not be sever'd, we are one,

One flesh ; to lose thee were to lose my self.

So *Adam* ; and thus *Eve* to him reply'd. 960

O glorious tryal of exceeding love,

Illustrious evidence, example high,

Engaging me to emulate ! but short

Of thy perfection, how shall I attain,

Adam ? from whose dear side I boast me sprung

And gladly of our union hear thee speak, 965

One heart, one soul in both ; whereof good proof

This day affords ; declaring thee resolv'd,

Rather than death, or ought than death more

dread

Shall separate us (link'd in love so dear) 970

To undergo with me one guilt, one crime,

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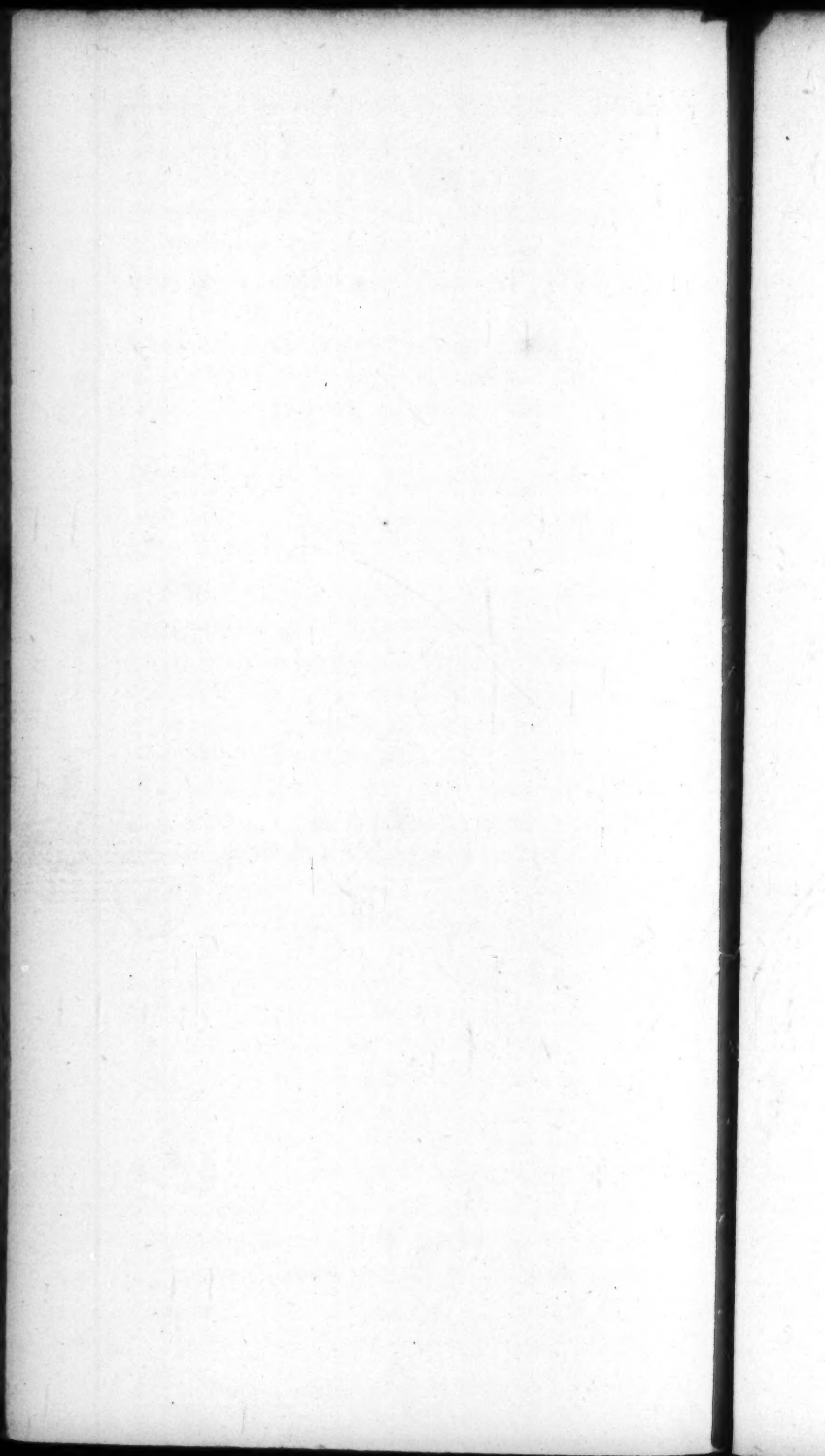
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Book IX. PARADISE LOST. 599

The solace of their sin : 'till dewy sleep
Oppress'd them, weary'd with their amorous
play. 1045

Soon as the force of that fallacious fruit,
That with exhilarating vapor bland
About their spirits had plaid, and inmost pow'rs
Made err, was now exhal'd ; and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them ; up they
rose 1051

As from un-rest : and each the other viewing,
Soon found their eyes how open'd, and their
minds

How darken'd ; Innocence, that (as a veil)
Had shadow'd them from knowing ill, was gone
Just confidence, and native righteousness, 1056
And honor, from about them : *b* naked left

To

b This Passage has occasioned much Perplexity and Confusion by its having been wrong pointed in almost all the Editions. After *Shame* there is no Stop even in *Milton's* own Editions, and there should have been a Semicolon at least. And then follows *he* cover'd ; for *Shame* (as Dr. *Pearce* observes) is here made a Person (as again in Ver. 1097.) and this *Shame* is *he* who cover'd *Adam* and *Eve* with his Robe ; but this *Robe* of his uncover'd them more ; that is, though they were cover'd with *Shame*, yet they thereby more discovered their Nakedness. *Milton* speaks in the same Manner in his *Sampson Agon.* 841, 842.

In vain thou striv'st to cover Shame with Shame,
For by Evasions thy Crime uncover'st more.
In the Author's second Edition, after the Words uncover'd more, there is a full Stop, and a new Sentence beginning thus, So rose the Danite strong, &c. with the Punctuation which we have followed ; from whence it evidently appears, that this is the true Construction, that as *Sampson* wak'd thorn of his

600 PARADISE LOST. Book IX.

To guilty shame ; he cover'd, but his robe
Uncover'd more : so rose the *Danite* strong,
Herculean Sampson, from the harlot-lap 1060
Of *Philistean Dalilah* ; and wak'd
Shorn of his strength : they, destitute, and bare
Of all their virtue ; silent, and in face
Confounded, long they sat, as stricken mute :
'Till *Adam*, though no less than *Eve* abash'd, 1065
At length gave utterance to these words con-
strain'd.

O *Eve*, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit man's voice ; true in our fall,
False in our promis'd rising : since our eyes 1070
Open'd we find indeed, and find we know
Both good and evil, good lost, and evil got,
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honor void,
Of innocence, of faith, of purity, 1075
(Our wonted ornaments) now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence ; whence evil store ;
Ev'n shame, the last of evils ; of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so oft beheld : those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O ! might I here
In solitude live savage ; in some glade 1085
Obscur'd, i where highest woods (impenetrable

To
his Strength, they wak'd bare and destitute of all
their Virtue ; and then begins another Sentence,
— Silent, and in Face
Confounded long they sat.

i *Spenser*, F. 2. B. i. Cant. 1. St. 7.

Whose

Book IX. PARADISE LOST. 601

To star, or sun-light) spread their umbrage broad,
And brown as evening. Cover me, ye pines,
Ye cedars, with innumerable boughs

Hide me, where I may never see them more.

But let us now, as in bad plight, devise 1091

What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen.

Some tree, whose broad smooth leaves together
sow'd 1095

And girded on our loins, may cover round
Those middle parts; that this new-comer, shame,
There sit not, and reproach us as unclean.

So counsel'd he, and both together went 1099
Into the thickest wood: there soon they chose

The

Whose lofty Trees yelad with Summer's Pride,
Did spread so wide, they Heaven's Light did hide
Not pearceable with Pow'r of any Star.

It may be observed too, that *Milton* here uses the
Word *brown*, as he had before done *imbrown'd* in
imitation of the *Italians*. *Thyer*.

Shame is indeed *the last of Evils* (as *Ver.* 1079.)
the Presence of God and his Angels is shunn'd. In
this one Line is greater Distress shewn than in all the
Tragedies that ever were written. *Richardson*.

Homer's Ulysses covers his Nakedness in the *Odyss.*
vi. 127.

Then where the Grove with Leaves umbrageous
bends,

With forceful Strength a Branch the Hero rears;
Around his Loins a verdant Cincture spreads,
A wreathy Foliage and concealing Shades.

Broome.

The sacred Text says, *Gen.* iii. 7. that *they sew'd Fig-*
leaves together; and *Milton* adheres to the Scripture
Expression, which has given Occasion to the Sneer,
What could they do for Needle and Thread? But the
Original signifies no more, than that they twisted the
young Twigs of the Fig-tree round about their

Waists

The fig-tree : *m* not that kind for fruit renown'd :
n But such as at this day (to *Indians* known
o In *Malabar*, or *Decan*) spreads her arms
 Branching so broad, and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree ; a pillar'd shade 1106
 High over-arch'd, and echoing walks between :
 There oft the *Indian* herdsman shunning heat,
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut thro' thickest shade. Those
 leaves 1110

They gather'd, broad as *Amazonian* targe :
 And, with what skill they had, together sow'd,
 To gird their waist : vain covering, if to hide
 Their guilt, and dreaded shame ; O how unlike
 To that first naked glory ! (such of late 1115
p *Columbus* found th' *q* *American*, so girt

With

Wastes, in the Manner of a *Roman* Crown, for
 which Purpose the Fig-tree of all others, especially
 in those Eastern Countries, was the most serviceable ;
 because it hath, as *Pliny* says, the greatest and most
 shady Leaf of all others. And our Author follows
 the best Commentators in supposing that this was
 the *Indian* Fig-tree, the Account of which he bor-
 rows from *Pliny*, Lib. xii. C. 5. as *Pliny* had done
 before from *Theophrastus*. *Newton*.

m *Pliny* says, that the Largeness of the Leaves
 hinder'd the Fruit from growing.

n Sir *Walter Raleigh*, upon his own Knowledge,
 gives very much the same Account of this *Indian*
 Fig-tree in his History of the World. B. i. C. 4.
 St. 2.

o *Malabar* is a vast Peninsula or Promontory of
 the *East Indies*, of which *Decan* is a considerable
 Kingdom. *Hume*.

p *Christopher Columbus* or *Colon*, born in *Cuguree*,
 but others say at *Neray*, near *Genoa* in *Italy*. He
 from his own Knowledge in Geography, and from
 the

Book IX. PARADISE LOST. 603

With feather'd cincture ; naked else, and wild
Among the trees, on isles, and woody shores.)
Thus fenc'd, and, as they thought, their shame
in part

Cover'd, but not at rest, or ease of mind, 1120
They sat them down to weep. Nor only tears
Rain'd at their eyes but high winds worse
within

Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore 1124
Their inward state of mind ; calm region once,
And full of peace ; now tost, and turbulent.
For understanding rul'd not ; and the will
Heard not her lore ; but in subjection now
To sensual appetite, who from beneath
Usurping, over sovran reason claim'd 1130

F f f

Superior

the Information of an old Sailor, *Alphonfus Santrius*
(whom he saved in a Shipwreck) discovered *Ame-*
rica, under the Name and Aid of *Ferdinand* King of
Spain, A. D. 1490. But it was first discovered about
300 Years before, A. D. 1170. by *Madoc*, a valiant
Prince, and Son of *Owen Guinneth*, King of *Wales*, as
is related by several good Authors, and farther con-
firmed by the Rev. Mr. *Morgan Jones* Chaplain of
South Carolina, who lived four Months with the
Doeg Indians, and conversed with them in the old
British Language. Lastly, that Prince *Madoc* was
buried in *Mexico*, appears by the Epitaph on his Mo-
nument lately found there. After all the Services
done to *Spain*, *Columbus* was buried at *Sevil*, with
Contempt. *Paterson*.

9 The People of *America* ; so called from *Americus*
Vespucci or *Vesputius*, a *Florentine*, who discovered
this new World, A. D. 1497. and five Years after *Co-*
lumbus. *America* is surrounded with the Ocean on
all Sides, and is not contiguous to *Asia* ; as the *Rus-*
sians have lately discovered. It is as large as the
three

Superior sway: from thus distemper'd breast,
Adam, estrang'd in look, and alter'd style,
 Speech intermitted thus to *Eve* renew'd.

Would thou hadst hearken'd to my words, and
 stay'd

With me, as I besought thee, when that strange
 Desire of wand'ring, this unhappy morn, 1136
 I know not whence possess'd thee: We had then
 Remain'd still happy; not, as now, despoil'd
 Of all our good, sham'd, naked, miserable.

Let none henceforth seek needless cause t'ap-
 prove 1140

The faith they owe: when earnestly they seek
 Such proof, conclude, they then begin to fail.

To whom, soon mov'd with touch of blame,
 thus *Eve*.

What words have pass'd thy lips, *Adam*, severe?
 Imput'st thou that to my default, or will 1145
 Of wand'ring (as thou call'st it) which, who
 knows

But might as ill have happen'd thou being by;
 Or to thy self perhaps: hadst thou been there,
 Or here th' attempt, thou could'st not have dis-
 cern'd

Fraud in the serpent, speaking as he spake; 1150
 No ground of enmity between us known,

Why

three known Quarters of the World; for *Mexico* (or
North America) is reckoned to be about 23,000 Miles
 and *Peru* (or *South America*) 17,000 Miles in Com-
 pass. It contains from North to South about 822
 Miles, and from East to West 654 Miles. *Plato*,
Aristotle, *Diodorus Siculus*, and other Antients, gave
 some dark Hints of *America*; and other Authors
 affirm, that the old *Carthaginians* traded to it. But
 how could that be done without the Use of the Com-
 pass, and other Helps of Navigation, not known to
 the Antients? *Paterfen*.

Book IX. PARADISE LOST. 605

Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head, 1155
Command me absolutely not to go,
Going into such danger, as thou said'st?
Too facil then, thou didst not much gain say;
Nay, didst permit, approve, and fair dismiss.
Had'st thou been firm, and fix'd, in thy dissent,
Neither had I transgress'd, nor thou with me. 1161

To whom, & then first incens'd, *Adam* reply'd:
Is this the love, is this the recompense
Of mine to thee, ingrateful *Eve*, express
Immutable, when thou wert lost, not I; 1165
Who might have liv'd, and joy'd immortal
bliss:

Yet willingly chose rather death with thee.
& And am I now upbraided as the cause
Of thy transgressing? Not enough severe,
It seems, in my restraint: What could I more?

F f f 2

I

& As *Adam* is now first angry, his Speech is abrupt, and his Sentences broken. *Is this the Love?* Dr. Bentley reads *Is this thy Love, is this the Recompence of mine to thee*, of my Love to thee, which was express'd immutable when thou wert lost?

& She upbraided him as not having laid his absolute Command on her, being her Lord. This he understands to be Force, which the conjugal Sovereignty does not admit of, but Admonition and Advice only. Indeed 'tis all that can be done to any Purpose except Violence, the last of Evils in almost any domestick Relation. But *Adam* had in Effect laid his Command on her, having sufficiently intimated his Mind; and till then she would have so understood it; her Excuse here is but *Words clothed in Reason's Garb*, as B. ii 226. Commands submitted to unwillingly, the Will not obedient, is Rebellion in the most essential Part, Ver. 372. *Richardson*.

I warn'd thee, I admonish'd thee ; foretold 1171
 The danger and the lurking enemy
 That lay in wait : beyond this had been force ;
 And force upon free-will hath here no place.
 But confidence then bore thee on ; secure 1175
 Either to meet no danger, or to find
 Matter of glorious tryal. And perhaps
 I also err'd, in over-much admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee : but I rue 1180
 That error now, which is become my crime ;
 And thou th' accuser. Thus it shall befall
 Him, who to worth in women over trusting,
 Lets her will rule : restraint she will not brook ;
 And left to herself, if evil thence ensue, 1185
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours ; † but neither self condemning
 And

† Only that *Adam* blames himself, or rather sup-
 poses he may possibly have been in the Wrong in
 having over-valued her, Ver. 1179. but *Eve* has no
 Fault. When she was determined to eat the Apple
 she provided herself with an Excuse, in which the
 Crime, if any, was to terminate upon God, Ver. 773.
 Now *Adam* is blamed for not making use of his Pre-
 eminence ; and when Sentence is pronounced it will
 be seen she dares not charge God, will not accuse
Adam, but 'twas the Serpent that beguiled her. A
 more just and lively Picture of corrupted Nature was
 never painted. Pride and Self-love, the predomi-
 nant Passions of all Mankind, Passions however, not
 ill in themselves, they are of admirable Use if wisely
 regulated, but most pernicious, otherwise. These
 are the principal Figures in this Picture, and most
 conspicuous. *Richardson.*

This is the viiith Book in the 1st Edition, for Rea-
 sons already given : Now it is the longest of all the

Book IX. PARADISE LOST. 607

And of their vain contest appear'd no end.

xli. Books of this Poem ; and contains the saddest Tragedy that ever was acted upon Earth, *viz.* the Fall of our first Parents, the Origin of Sin, the Destruction of themselves, and the Ruin of Mankind ; and the grand Plan of *Paradise Lost*. It abounds in Learning, Invention, and foreign Languages. *Paverson.*

The End of the Ninth Book.





PARADISE LOST.

B O O K. X.

The ARGUMENT.

Man's transgression known, the Guardian Angels forsake Paradise, and return up to heaven to approve their vigilance; and are approv'd by God declaring that the entrance of *Satan* could not be by them prevented. He sends His Son to judge the transgressors; who descends, and gives sentence accordingly; then in pity cloaths them both, and re-ascends. *Sin* and *Death*, sitting 'till then at the gates of hell by wond'rous sympathy feeling the success of *Satan* in this new world, and the sin by man there committed, resolve to sit no longer confin'd in hell, but to follow *Satan* their sire to the place of man: to make the way easier from hell to this world to and fro, they pave a broad high way, or bridge, over *Chaos*, according to the track that *Satan* first made; then, preparing for earth, they meet him proud of his success, returning to hell: their mutual gratulation: *Satan* arrives at *Pandæmonium*, in full assembly relates with boasting his success against man: instead of applause, is entertained with a general hiss by all his audience transform'd

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transform'd, with himself also, suddenly into serpents, according to his doom giv'n in Paradise: then, deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of *Sin* and *Death*; God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands His Angels to make several alterations in the heavens, and elements. *Adam*, more and more perceiving his fall'n condition, heavily bewails: rejects the condolment of *Eve*; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to *Adam* violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent; and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

The Tenth Book of *Paradise Lost* has a greater Variety of Persons in it than any other in the whole Poem. The Author, upon winding up of his Action, introduces all those who had any Concern in it, and shews with great Beauty the Influence it had upon each of them. It is like the last Act of a well written Tragedy, in which all who had a Part in it, are generally drawn up before the Audience, and represented under those Circumstances in which the Determination of the Action places them. I shall therefore consider this Book under four Heads, in relation to the celestial, the infernal, the human, and the imaginary Persons. The guardian Angels of Paradise are described as returning to Heaven upon the Fall of Man, in order to approve their Vigilance; their Arrival, their Manner of Reception, with the Sorrow

MEan while the hainous and despiteful act
 Of *Satan*, done in Paradise, and how
 He, in the serpent, had perverted *Eve*,
 Her husband she, to taste the fatal fruit,
 Was known in heav'n: for what can 'scape the
 eye

Of God all-seeing, or deceive His heart
 Omniscient? Who in all things wise and just,
 Hinder'd not *Satan* to attempt the mind
 Of man, with strength entire, and free-will
 arm'd;

Complete to have discover'd and repuls'd
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought t'have still re-
 member'd

The high injunction, not to taste that fruit,
 Whoever tempted: which they not obeying,
 Incur'd (what could they less?) the penalty; 15
 And manifold in sin, deserv'd to fall.

a Up into heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad,
 For man; for of his state by this they knew:
 Much wond'ring how the subtle fiend had stol'n 20

Entranc

Sorrow which appeared in themselves, and in those
 Spirits who are said to rejoice in the Conversion of
 Sinner, are very finely laid together. *Addison*.

The rest of Mr. *Addison*'s Remarks on this Book
 will be inserted in their proper Places.

a What a just and noble Idea does our Author here
 give us of the Blessedness of a benevolent Temper
 and how proper at the same Time to obviate the Ob-
 jection that might be made of Sadness dwelling
 heavenly Spirits! And this might be farther con-
 firmed by the Delight we take in tragical Represen-
 tations upon the Stage, where the Pleasure arises from
 sympathizing with the Distresses of our Fellow Cre-
 atures, and indulging a pitiful commiserating Temper.
Thyer.

Book X. PARADISE LOST. 611

Entrance unseen. Soon as th' unwelcome news
From earth arriv'd at heaven gate, displeas'd
All were who heard : dim sadness did not spare
That time cœlestial visages ; yet mix'd
With pity, violated not their blifs. 25

About the new-arriv'd, in multitudes
Th' æthereal people ran, to hear and know
How all beset : they tow'rd's the Throne Su-
preme,

Accountable, made haste, to make appear.
With righteous plea, their utmost vigilance ; 30
And easily approv'd : when the Most High
Eternal Father, from His secret cloud
Amidst, in thunder utter'd thus His voice.

Assembled Angels, and ye Pow'rs return'd
From unsuccessful charge ; be not dismay'd, 35
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent ;
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from hell.

b I told ye then he should prevail, and speed 40
On his bad errand ; man should be seduc'd,
And flatter' out of all, believing lies
Against his Maker : no decree of Mine
Concurring to necessitate his fall ;

Or touch with lightest moment of impulse 45
His free-will, to her own inclining left
In even scale. But fall'n he is : and now

What rests, but that the mortal sentence pass
On his transgression, death denounc'd that day ?
Which he presumes already vain, and void, 50
Because not yet inflicted, (as he fear'd)
By some immediate stroke : but soon shall find
Forbearance no acquittance, e'er day end.

Justice

b See B. iii. 86—96.

Justice shall not return, as bounty, scorn'd.
But whom send I to judge them? whom, but
Thee

Vicegerent Son? *c* To Thee I have transfer'd
All judgment, whether in heav'n, or earth, or
hell.

Easy it might be seen that I intend
d Mercy colleague with justice, sending Thee,
Man's friend, his Mediator, his design'd
Both Ran'om, and Redeemer, voluntary;
And destin'd man Himself, to judge man fall'n.

So spake the Father, and unfolding bright
Tow'rd the right hand His glory, on the Son
Blaz'd forth unclouded Deity: He full
Resplendent all His Father manifest
Express'd, and thus divinely answer'd mild.

Father eternal! *e* Thine is to decree;
Mine, both in heav'n and earth, to do Thy will
Supreme; that Thou in Me, Thy Son belov'd,
May'st ever rest well pleas'd. *f* I go to judge

c See *John* v. 22.

d See *Pf.* lxxxv. 10.

e See *John* v. 27.

f The same divine Person, who in the foregoing
Parts of this Poem interceded for our first Parents
before the Fall, overthrew the rebel Angels, and
created the World, is now represented as descending
to Paradise, and pronouncing Judgment upon the
Offenders. The Cool of the Evening being a Cir-
cumstance with which Holy Writ introduces this
great Scene, it is poetically described by our Author,
who has also kept religiously to the Form of Words,
in which the three several Sentences were passed
upon *Adam*, *Eve*, and the Serpent. He has rather
chosen to neglect the Numberiness of his Verse, than
to deviate from those Speeches which are recorded on
this Occasion. The Guilt and Confusion of our first
Parents, standing naked before their Judge, is
touched with great Beauty. *Addison*.

Book X. PARADISE LOST. 613

On earth these Thy transgressors ; but Thou
 know'st,
 Whoever judg'd, the worst on Me must light,
 When time shall be ; g for so I undertook
 Before Thee : and, not repenting, this obtain 75
 Of right, that I may mitigate their doom,
 On Me deriv'd. Yet I shall temper so
 Justice with mercy, as may illustrate most
 Them fully satisfy'd, and Thee appease.
 Attendance none shall need, nor train, where
 none 80

Are to behold the judgment, but the judg'd,
 Those two : the Third best absent is condemn'd ;
 Convict by flight, and rebel to all law :
 b Conviction to the serpent none belongs.

Thus saying, from His radiant seat he rose 85
 Of high i collateral glory : Him Thrones, and
 Pow'rs,

Princedom, and Dominations ministrant,
 Accompany'd to heaven-gate : from whence
 Eden, and all the coast, in prospect lay.
 Down he descended strait : (the speed of Gods go
 Time

g See B. iii, 236, &c.

b No Proof is needful against the Serpent, com-
 pelled by Satan to be the ignorant Instrument of his
 Malice against Mankind, now mute and unable to
 answer for himself. *Hume.*

i He uses *collateral* as he does other Words, in a
 Sense agreeable to the Etymology *Side by Side*. The
 Son sat at the Right Hand of the Father, and rising
 from thence he may be properly said to arise *from his*
Seat of high collateral Glory, or as it is expressed, B.
 vi. 747. *from the Right Hand of Glory where he sat*.
 The Word was used before in B. viii. 426.

Collateral Love, and dearest Amity,
 That is, in other Words, B. iv. 485.

— To have thee *by my Side*

Henceforth an individual Solace dear.

Time counts not, tho' with swiftest minutes
wing'd.)

& Now was the sun in western cadence low
From noon; and gentle airs due at their hour,
To fan the earth new wak'd, and usher in
The ev'ning cool; when He, from wrath more
cool,

Came, the mild judge, and intercessor both,
To sentence man. The Voice of God they heard,
Now walking in the garden, by soft winds
Brought to their ears, while day declin'd: they
heard,

And from his presence hid themselves, among
The thickest trees, both man and wife: 'till God
Approaching, *l* thus to *Adam* call'd aloud.

Where art thou, *Adam*, wont with joy to meet,
My coming, seen far off? I miss thee here,
Not pleas'd; thus entertain'd with solitude,
Where obvious duty e'er-while appear'd un-
sought:

Or come I less conspicuous? Or what change
Absents thee? Or, what chance detains? Come
forth!

He came; and with him *Eve*, more loth, tho'
first

To offend; discountenanc'd both, and discom-
pos'd.

Love was not in their looks, either to God,
Or to each other; but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile:
Whence *Adam*, fault'ring long, thus answer'd
brief.

I heard

k See *Gen.* iii. 8.

l See *Gen.* iii. 9.

Book X. PARADISE LOST. 615

m I heard Thee in the garden, and of Thy voice
Afraid, being naked, hid my self. To whom
The gracious Judge, without revile, reply'd.

My voice thou oft hast heard, and hast not
fear'd,

But still-rejoyc'd ; how is it now become 120
So dreadful to thee ? *n* That thou art naked, who
Hath told thee ? Hast thou eaten of the tree,
Whereof I gave thee charge thou should'st not
eat ?

To whom thus *Adam*, fore beset, reply'd.

O heav'n ! in evil streight this day I stand 125

Before my Judge ; either to undergo

My self the total crime ; or to accuse

My other self, the partner of my life :

Whose failing, while her faith to me remains,

I should conceal, and not expose to blame 130

By my complaint. But strict necessity

Subdues me, and calamitous constraint ;

Left on my head both sin and punishment,

However insupportable, be all

Devolv'd. Tho' should I hold my peace, yet

Thou

135

Would'st easily detect what I conceal.

This woman, whom Thou mad'st to be my

help,

And gav'st me as Thy perfect gift, so good,

So fit, so acceptable, so divine,

That from her hand I could suspect no ill ; 140

And what she did, whatever in it self,

Her doing seem'd to justify the deed ;

She gave me of the tree, and I did eat.

To whom the Sovran Presence thus reply'd.

G g g

Was

m See *Gen.* iii. 10.

n See *Gen.* iii. 11.

o See *Gen.* iii. 12.

616 PARADISE LOST. Book X.

Was she thy God, that her thou didst obey, 145
Before his voice? Or was she made thy guide,
Superior, or but equal? that to her
Thou did'st resign thy manhood, and the place
Wherein God set thee above her, made of thee,
And for thee: whose perfection far excell'd 150
Hers, in all real dignity. Adorn'd

She was indeed, and lovely, to attract
Thy love; not thy subjection: and her gifts
Were such, as under government well-seem'd;
Unseemly to bear rule: which was thy part, 155
And *p* person, had'st thou known thy self aright.

So having said, he thus to *Eve* in few:

¶ Say, woman, what is this which thou hast done?
To whom sad *Eve*, with shame nigh overwhelm'd,

Confessing soon; yet not before her Judge 160
Bold, or loquacious, thus abash'd reply'd.

The serpent me beguil'd, and I did eat.

Which when the Lord God heard, without
delay

To judgment He proceeded on th' accus'd
Serpent, though brute; unable to transfer 165
The guilt on him, who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature. & More to know

Concern'd

p A pure Latinism. *Person*, the *Personæ Dramatis*.
Milton in his *History of England*, P. 37. uses the
Word thus; 'If it were an Honour to that *Person*
'whom he sustained.' *Richardson*.

¶ See *Gen.* iii. 13.

¶ This is badly expressed. The Meaning is, as
Man was not to be let into the Mystery of the Re-
demption at this Time, it did not concern him to
know, that the Serpent was but the Instrument of
the

Book X. PARADISE LOST. 617

Concern'd not man, (since he no further knew) 170
Nor alter'd his offense : yet God at last
To *Satan* (first in sin,) his doom apply'd,
Though in mysterious terms ; judg'd as then
best :

And on the Serpent thus his curse let fall.

Because thou hast done this, thou art accurs'd 175

Above all cattle, each beast of the field :
Upon thy belly groveling thou shalt go ;
And dust shalt eat, all the days of thy life :
Between thee and the woman, I will put
Enmity : and between thine and her seed ; 180
Her seed shall bruise thy head, thou bruise his
heel.

So spake this oracle, then verify'd

G g g 2 When
the Devil. When *Milton* wrote this, I fancy he had
it not in his Thoughts to make *Michael* reveal to
Adam in the last Book the Doctrine of Redemption ;
or if he did intend it, he forgot that a theological
Comment on those Words in *Genesis* would ill agree
with what was to follow. *Warburton*.

See *Gen.* iii. 13.

Here is a manifest Indication, that when *Milton*
wrote this Passage, he thought *Paradise* was chiefly
regain'd at our Saviour's Resurrection. This would
have been a copious and sublime Subject for a second
Poem. The Wonders then to be described, would
have erected an ordinary Genius ; and in Episodes he
might have introduced his Conception, Birth, Mi-
racles, and all the History of his Administration,
while upon Earth. And I much grieve, that instead
of this he should chuse for the Argument of his *Pa-
radise Regain'd* the fourth Chapter of *Luke*, the
Temptation in the Wilderness ; a dry, barren, and nar-
row Ground, to build an Epic Poem on. In that
Work he has amplify'd his scanty Materials to a sur-
prizing Dignity ; but yet, being cramped down by a
wrong Choice, without the expected Applause.
Bentley.

618 PARADISE LOST. Book X.

When *Jesus*, Son of *Mary* (second *Eve*)
 z Saw *Satan* fall, like lightning, down from
 heav'n,

Prince of the air : then rising from his grave, 185
 Spoil'd Principalities, and Pow'rs, triumph'd
 I open shew ; and with ascension bright,
 Captivity led captive through the air,
 The realm itself of *Satan*, long usurp'd ;
 Whom He shall tread at last under our feet : 190
 Ev'n He, who now foretold his fatal bruise ;
 v And to the woman thus His sentence turn'd.

Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 I sorrow forth ; and to thy husband's will 195
 Thine shall submit ; he over thee shall rule.

w On *Adam* last thus judgment he pronounc'd :
 Because thou hast hearken'd to the voice of thy
 wife,

And eaten of the tree, concerning which
 I charg'd thee, saying, thou shalt not eat there-
 of : 200

Curs'd is the ground for thy sake : thou in sor-
 row

Shalt eat thereof all the days of thy life :
 Thorns-also, and thistles, it shall bring thee forth
 Unbid ; and thou shalt eat th' herb of the field.

In the sweat of thy face shalt thou eat bread, 205
 'Till thou return unto the ground ; for thou
 Out of the ground wast taken, (know thy birth)
 For dust thou art, and shalt to dust return.

So judg'd He man, both Judge and saviour sent ;
 And

z Here are several Allusions to Scripture ; as par-
 ticularly to *Luke* x. 18. *Ephes.* ii. 2. *Col.* ii. 15. *Pf.*
 lxxviii. 18. *Ephes.* iv. 8. *Rom.* xvi. 20.

v See *Gen.* iii. 16.

w See *Gen.* iii. 17, 18, 19.

Book X. PARADISE LOST. 619

And th' instant stroke of death, denounc'd that
day, 210

Remov'd far off : then pitying how they stood
Before Him naked to the air, (that now
Must suffer change) disdain'd not to begin
Thenceforth x the form of servant to assume :
As when He wash'd His servants feet ; so now,
As father of His family, y He clad 216
Their nakedness with skins of beasts ; or slain,
Or (as the snake) with youthful coat repaid :
z And thought not much to clothe His enemies.
Nor He their outward only, with the skins 220
Of beasts ; but inward nakedness (much more
a Opprobrious) with His robe of righteousness
Arraying, cover'd from His Father's sight.
To Him with swift ascent He up return'd,
(Into His blisful bosom re-assum'd 225
In glory, as of old) to Him appeas'd,
All (tho' all knowing) what had past with man
Recounted, mixing intercession sweet.

G g g 3

Mean

x Alluding to *Phil. ii. 7. John xiii.*

y See *Gen. iii. 21.*

z Dr. Bentley says that this Line is certainly of the
Editor's Manufacture, and quite superfluous ; because
it divides what was naturally connected, and changes
the Sentiments, from a Family under a gracious Fa-
ther, to the Condition of Enemies. But I don't see
that it divides any natural Connection ; and as for
changing the Sentiments, he does it to a Beauty, not
to a Fault : For it shews more Goodness in a Man to
clothe his Enemy, than only one of his Family. Mil-
ton seems to have had in his Thoughts what St. Paul
says, *Rom. v. 10.* " When we were Enemies, we were
reconciled to God through the Death of his Son."
Milton again had much the same Sentiment, when he
makes Adam say in Ver. 1059. *cloth'd us unworthy*
peace.

a See *1 Cor. i. 30. Jer. xxiii. 6.*

620 PARADISE LOST. Book X.

Mean-while, e'er thus was fin'd, and judg'd,
on earth,

Within the gates of hell *b* sat Sin and Death, 230
In

b We are now to consider the imaginary Persons, *Sin* and *Death*, who act a large Part in this Work. Such beautiful extended Allegories, are certainly some of the finest Compositions of Genius; but, as I have before observed, are not agreeable to the Nature of an Epic Poem. This of *Sin* and *Death* is very exquisite in its Kind, if not considered as Part of such a Work. The Truths in it are so clear and open, that I shall not lose Time in explaining them; but shall only observe, that a Reader, who knows the Strength of the *English* Tongue, will be amazed to think how the Poet could find such apt Words and Phrases to describe the Actions of those two imaginary Persons, and particularly in that Part where *Death* is exhibited as forming a Bridge over Chaos; a Work suitable to the Genius of *Milton*. Since the Subject I am upon, gives me an Opportunity of speaking more at large of shadowy and imaginary Persons as may be introduced into Heroic Poems, I shall beg Leave to explain myself in a Matter which is curious in its Kind, and which none of the Critics have treated of. It is certain *Homer* and *Virgil* are full of imaginary Persons, who are very beautiful in Poetry, when they are just shewn, without being engaged in any Series of Action. *Homer* indeed represents *Sleep* as a Person, and ascribes a short Part to him in his *Iliad*; but we must consider, that though we now regard such a Person as entirely shadowy and unsubstantial, the Heathens made Statues of him, as a real Deity. When *Homer* makes use of other such allegorical Persons, it is only in short Expressions, which convey an ordinary Thought to the Mind in the most pleasing Manner, and may be looked upon rather as poetical Phrases than allegorical Descriptions. Instead of telling us, that Men naturally fly when they are terrified, he introduces the Persons of *Flight* and *Fear* who, he tells us, are inseparable Companions. Instead

Book X. PARADISE LOST. 621

In countet-view within the gates, that now
Stood open wide, belching outrageous flame

Far

of saying, that the Time was come when *Apollo* ought to have received his Recompence, he tells us, that the *Hours* brought him his Reward. Instead of describing the Effects which *Minerva's Aegis* produced in Battle, he tells us, that the Brims of it were encompassed with *Terror, Rout, Discord, Fury, Pursuit, Massacre, and Death*. In the same Figure of speaking, he represents *Victory* as following *Dionomedes*; *Discord* as the Mother of Funerals and Mourning; *Venus* as dressed by the Graces; *Bellona* as wearing *Terror* and *Consternation* like a Garment. I might give several other Instances of *Homer*, as well as a great many out of *Virgil*. *Milton* has likewise very often made use of the same Way of speaking, as where he tells us, that *Victory* sat on the Right Hand of the *Messiah* when he marched forth against the rebel Angels; that at the Rising of the Sun, the *Hours* unbarr'd the Gates of Light; that *Discord* was the Daughter of *Sin*. Of the same Nature are those Expressions, where, describing the Singing of the Nightingal, he adds, *Silence was pleas'd*; and upon the *Messiah's* bidding Peace to the Chaos, *Confusion heard his Voice*. I might add innumerable other Instances of our Poet's writing in this beautiful Figure. It is plain, that these I have mentioned, in which Persons of an imaginary Nature are introduced, are such short Allegories as are not designed to be taken in a literal Sense, but only to convey particular Circumstances to the Reader after an unusual and entertaining Manner. But when such Persons are introduced as principal Actors, and engaged in a Series of Adventures, they take too much upon them, and are by no Means proper for an Heroic Poem, which ought to appear credible in its principal Parts. I cannot forbear therefore thinking, that *Sin* and *Death* are as improper Agents in a Work of this Nature, as *Strength* and *Necessity* in one of the Tragedies of *Aeschylus*, who represented those two Persons nail-

ing

622 PARADISE LOST. Book X.

Far into Chaos, since the fiend pass'd through,
Sin op'ning ; who thus now to Death began.

O son, why sit we here, each other view-
ing

Idly, while *Satan*, our great author, thrives ²³⁵
In other worlds, and happier seat provides
For us, his offspring dear ? It cannot be
But that success attends him: if mishap,
E'er this he had return'd, with fury driv'n ²⁴⁰
By his avengers ; since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion giv'n me large,
Beyond this Deep: & whatever draws me on, ²⁴⁵

ing down *Prometheus* to a Rock, for which he has
been justly censured by the greatest Critics. I do not
know any imaginary Person made use of in a more
sublime Manner of thinking than that in one of the
Prophets, who describing God as descending from
Heaven, and visiting the Sins of Mankind, adds that
dreadful Circumstance, *Before him went the Pestilence*. It is certain this imaginary Person might have
been described in all her purple Spots. The *Fever*
might have marched before her, *Pain* might have
stood at her Right Hand, *Phrenzy* on her Left, and
Death in her Rear. She might have been introduced
as gliding down from the Tail of a Comet, or darted
upon the Earth in a Flash of Lightning. She might
have tainted the Atmosphere with her Breath ; the
very Glaring of her Eyes might have scatter'd In-
fection. But I believe every Reader will think, that
in such sublime Writings, the mentioning of her as
'tis done in Scripture, has something in it more just,
as well as great, than all that the most fanciful Poet
could have bestowed upon her in the Richness of his
Imagination. *Addison*.

& The modern Philosopher may perhaps take
Offence at this now exploded Notion, but every
Friend

Book X. PARADISE LOST. 623

Or sympathy, or some connat'ral force,
Pow'rful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance. Thou my shade
Inseparable, must with me a long ; 250

For Death from Sin no pow'r can separate.
But lest the difficulty of passing back
Stay his return, perhaps, over this gulf
Impassable, impervious ; let us try
(Advent'rous work ! yet to thy pow'r and mine,
Not unagreeable) to found a path 255

Over this Main, from hell to that new world,
Where *Satan* now prevails ; a monument
Of merit high, to all th' infernal host ;
Easing ther passage hence, *d* for intercourse, 260
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction, and instinct.

Whom thus the meagre shadow answer'd soon-
Go whither fate and inclination strong 265
Leads thee ; I shall not lag behind, nor err
The way, thou leading : such a scent I draw
Of carnage, prey innumerable, and taste
The savor of death from all things there that
live.

Nor shall I to the work thou enterprisest : 270
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock
Of

Friend to the Muses will, I doubt not, pardon it for
the Sake of that fine Strain of Poetry, which it has
given the Poet an Opportunity of introducing in the
following Description. *Thyer.*

d Intercourse, passing frequently backward and for-
ward ; *Transmigration*, quitting Hell once for all to
inhabit the new Creation ; they were uncertain
which their Lot should be. *Richardson.*

Of ravenous fowl, though many a league remote,

Against the day of battle, to a field 275

Where armies lie incamp'd come flying, lur'd

With scent of living carcases, design'd

For death the following day, in bloody fight :

So scented the grim Feature, and up-turn'd

His nostrils wide into the murky air ; 280

f Sagacious of his quarry from so far.

Then both from out hell-gates into the waste

Wide anarchy of Chaos, damp and dark,

Flew diverse; and with pow'r (their pow'r was great)

Hovering upon the waters, what they met 285

Solid or slimy, (as in raging sea

Tost up and down) together crowded drove,

From each side shoaling tow'rd the mouth of hell

As when two polar winds, blowing adverse

Upon the *g* Cronian sea, together drive 290

Mountains of ice, that stop th' imagin'd way

Beyond *h* Petzora eastward to the rich

i Cathaian coast. The aggregated soil

Death with his mace petrific, cold, and dry,

(As with a trident) smote ; and fix'd as firm 295

e Tainted, thick, sluggish, dark, heavy, foggish Air.

f Knowing how to find it out. *Quarry*, Game from *querir* (Fr.) to seek for. *Sagacious* is a proper Word for a Hound's winding his Game. *Richardson*.

g The North-east frozen Sea, the *Scythian* Sea.

h The most N. E. Province of *Muscovy*, through which Attempts have formerly been made to get to the *East Indies*, called therefore the North-west Passage. *Richardson*.

i *Cathay* is a Province of *Tartary*, bounded on the North by the *Cronian* Sea, and on the South with *China*.

Book X. PARADISE LOST. 625

As *Delos*, floating once : the rest, his look
Bound with *Gorgonian* rigor, not to move ;
And with *Asphaltic* slime, (broad as the gate,
Deep to the roots of hell) the gather'd beach
They fasten'd ; and the mole immense wrought
on, 300

Over the foaming Deep high-arch'd ; a bridge,
Of length prodigious, joining to the way
Immovable of this now fenceless world,
Forfeit to Death. From hence a passage broad,
Smooth, easy, inoffensive, down to hell. 305
So (if great things to small may be compar'd)
Xerxes, the liberty of *Greece* to yoke,
From *Susa* (his *Memnonian* palace high)

Came

An Island in the *Archipelago*, said to have floated
in the Sea till it became the Birth-place of *Apollo*.
Callimachus in his Hymn called *Delos*, has given a
most enchanting Description of this Matter. *Richardson*.

The *Gorgon's* Head turned into Stone whoever
look'd on it. *Rigor*, Hardness, Stiffness.

A little Oversight in the Pointing has made
Nonsense here, *his Look bound with Rigor and Slime*.

The Fault is easily seen ; the Comma after *move*, in
the preceding Line, and the Semicolon after *Slime*,

have changed Places. This little Accident corrected,
clears this fine Passage effectually. The Syntax then

from Ver. 293. will stand thus ; the Soil was fix'd by
the Mace, the Rest by a Look, then all was fastened

by *Asphaltum* to the Roots of Hell. *Richardson*.

A vast Pile or Heap ; wherefore what is built in
the Sea to secure a Harbour is so called.

The chief City of *Susiana*, a Province of *Persia*,
the Residence of the *Persian* Monarchs, called *Mem-*

nonia by *Herodotus*, of *Memnon*, who built it, and
sign'd there.

626 PARADISE LOST. Book X.

Came to the sea ; and *p* over *Hellepont*
 Bridging his way, *Europe* with *Asia* join'd ; 310
 And scourg'd with many a stroke th' indignant
 waves.

Now had they brought the work, by wond'rous
 art

Pontifical (a ridge of pendent rock
 Over the vex'd abyfs, following the track
 Of *Satan*, to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos,) to the out-side bare
 Of this round world : with pins of adamant,
 And chains, they made all fast : too fast they
 made,

And durable ; and now, in little space, 320
 The confines met of empyrean heav'n,
 And of this world : and on the left hand, hell,
 With long reach interpos'd, three sev'ral ways,
 In sight, to each of these three places led.
 And now their way to earth they had descry'd,
 To Paradise first tending ; when behold, 326
Satan, in likeness of an Angel bright,
q Betwixt the Centaur and the scorpion, steering
 His zenth, *r* while the sun in *Aries* rose :

Disguis'd

p The narrow Sea by *Constantinople*, over which
Xerxes built a Bridge, whereby he joined *Europe* with
Asia, over which Bridge he marched his large Army.

q Alluding to a Ship steering her Coast betwixt
 two Islands ; so *Satan* directed his Way betwixt these
 two Signs of the *Zodiac*, upwards, the *Zenith* is
 over-head. *Richardson*.

r As it does in *March*. This Notion of *Milton*, that
 the World was created in the Spring, has been the
 general Opinion of the Fathers, and most of the
 Learned. *Tasso* disputes upon it in his Dialogue of
the Father of a Family, and determines for Spring ;

Book X. PARADISE LOST. 627

Disguis'd he came; but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He, after *Eve* seduc'd, unminded, slunk
 Into the wood fast by; and, changing shape
 T' observe the sequel, saw his guileful act
 By *Eve* (though all unweeting) seconded 335
 Upon her husband; saw their shame, that fought
 Vain covertures: but when he saw descend
 The Son of God to judge them, terrify'd
 He fled; not hoping to escape, but shun
 The present; fearing, guilty, what his wrath 340
 Might suddenly inflict: that pass'd, return'd
 By night, and listening where the hapless Pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom: which under-
 stood

Not instant, but of future time, with joy 345
 And tidings fraught, to hell he now return'd:
 And at the brink of Chaos, near the foot
 Of this new wond'rous pontifice, unhop'd
 Met, who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, 'till Sin, his fair

H h h

Inchanting

as *Dante* at the Beginning of his Poem; and our
Chaucer in his Tale of the *Nun's Priest*, Ver. 1032.

Whan that the Moneth in whiche the Worlde
 began

That hight *March* in whiche God first makid
 Man.

After all, 'tis true *Milton* here expressly says 'twas
 Spring, but 'tis such a Spring as has also all the Beau-
 ties and Advantages of Summer and Autumn toge-
 ther with it; if at least it may be said there was any
 Distinction of Seasons before the Fall, for then,

— *Universal Pan*

Knit with the *Graces* and the *Hours* in Dance
 Led on th' eternal Spring. B. iv. 266.

Inchanting daughter, thus the silence broke.

O parent! these are thy magnific deeds;
Thy trophies, which thou view'st as not thine
own; 355

Thou art their author, and prime architect.
For I no sooner in my heart divin'd
(My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet)
That thou on earth hadst prosper'd, which thy
looks 360

Now also evidence, but strait I felt
(Though distant from thee worlds between, yet
felt)

That I must after thee, with this thy son :
Such fatal consequence unites us three,
Hell could no longer hold us in her bounds : 365

Nor this unvoyageable gulf obscure
Detain, from following thy illustrious tract.
Thou hast atchiev'd our liberty, confin'd
Within hell-gates 'till now: Thou us impower'd
To fortify thus far, and over-lay, 370

With this portentous bridge, the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not: thy wisdom gain'd,
With odds, what war hath lost: and fully a-
veng'd

Our foil in heav'n: here thou shalt monarch
reign; 375

There did'st not: there let Him still victor sway,
As battel hath adjudg'd; from this new world
Retiring, by His own doom alienated:
And henceforth monarchy with thee divide
Of all things, parted by th' empyreal bounds, 380
His quadrature, from thy orbicular world;

s A Square. Milton has in View the Opinion of
Gassendus, &c. that the Heaven of Heavens, the Em-
pyreum

Book X. PARADISE LOST. 629

Or try thee, now more dang'rous to His throne.

Whom thus the Prince of darkness answer'd.

Fair Daughter, and thou Son and Grand-child
both,

High proof ye now have giv'n to be the race 385

Of *Satan*, (for I glory in the name,

Antagonist of heav'n's Almighty King)

Amply have merited of me, of all

Th' infernal empire, that so near heav'n's door,

Triumphal with triumphal act have met 390

Mine, with this glorious work: and made one
realm

Hell and this world, one realm, one continent

Of easy thorough-fare. Therefore while I

Descend through darkness, on your road with
ease,

To my associate Pow'rs, them to acquaint 395

With these successes, and with them rejoice;

You two this way, among these numerous orbs

(All yours) right down to Paradise descend:

There dwell and reign in bliss; thence on the
earth

Dominion exercise, and in the air, 400

Chiefly on Man, sole lord of all declar'd:

Him first make sure your thrall, and lastly kill.

My substitutes I send ye, and create

Plenipotent on earth, of matchless might

Issuing from me: on your joint vigor now 405

My hold of this new kingdom all depends;

Through sin to death expos'd, by my exploit.

If your joint pow'r prevail, th' affairs of hell

No detriment need fear: go and be strong!

So saying, he dismiss'd them: they with
speed

H h h 2

410
Their

pyreum, is square; as he also had B. ii. 1047. See
Rev. xxi. 16. *Richardson*.

Their course through thickest constellations held,
 & Spreading their bane : the blasted stars look'd
 wan ;

And planets, planet-struck, real eclipse
 Then suffer'd. Th' other way, *Satan* went down
 The causeway to hell-gate : on either side, 415

Disparted Chaos over-built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation. Through the gate,
 Wide open, and unguarded, *Satan* pass'd ;

And all about found desolate : for those 420
 Appointed to sit there, had left their charge,

Flown to the upper world : the rest were all
 Far to th' inland retir'd, about the walls
 Of *Pandæmonium* ; city, and proud seat
 Of *Lucifer*, (so by allusion call'd 425
 Of that bright star to *Satan* paragon'd.)

There kept their watch the legions, while the
 Grand

In council sat, solicitous what chance
 Might intercept their Emperor sent : so he
 Departing gave command, and they observ'd 430
 As when the *Tartar* from his *Russian* foe,

By

* *Ovid's* Description of the Journey of *Envy* to
Athens, and *Milton's* of *Sin* and *Death* to *Paradise*,
 have a great Resemblance, *Ovid. Met. ii. 291.*

— Where she steers

Her baneful Course, a mighty Blast appears,
 Mildews and Blights ; the Meadows are detac'd,
 The Fields, the Flow'rs, and the whole Year's laid
 waste.

On Mortals next, and peopled Towns she falls,
 And breathes a burning Plague among their Walls.

Addison.

As when the *Tartar* retreats from his *Muscovite* En-
 my, over the snowy Plains by *Astracan*, a consider-
 able

Book X. PARADISE LOST. 631

By *Astracan*, over the snowy plains,
Retires : or *Bactrian* Sophy from the horns
Of *Turkish* Crescent, leaves all waste beyond
The realm of *Aladule*, in his retreat 435
To *Tauris*, or *Casbin* : so these (the late
Heav'n-banish'd host) left desert utmost hell
Many a dark league, reduc'd in careful watch
Round their metropolis, and now expecting
Each hour their great Adventurer, from the
search 440

Of foreign worlds. He through the midst un-
mark'd,

In shew plebeian Angel militant
Of lowest order, pass'd ; and from the door
Of that *Plutonian* hall, invisible
Ascended his high throne : which, under state 445
Of richest texture spread, at th' upper end
Was plac'd, in regal lustre. Down a while

H h h 3

He

able Part of the *Czar's* Dominions, formerly a *Tar-*
tarian Kingdom, with a capital City of the same
Name, near the Mouth of the River *Volga*, at its
Fall into the *Caspian* Sea ; or *Bactrian* Sophi, or the
Persian Emperor, named *Bactrian* of *Bactria*, one of
the greatest and richest Provinces of *Persia*, lying
near the *Caspian* Sea ; from the Horns of *Turkish*
Crescent, from his *Turkish* Enemies who bear the
horned Moon, the *Crescent* in their Ensigns ; leaves
all waste beyond the Realm of *Aladule*, the great *Ar-*
menia, call'd by the *Turks* (under whom the greatest
Part of it is) *Aladule*, of its last King *Aladules*, slain
by *Selymus* the first ; in his Retreat to *Tauris*, a great
City in the Kingdom of *Persia*, now called *Ecbatana*,
sometimes in the Hands of the *Turks*, but in 1603,
taken by *Abas* King of *Persia* ; or *Casbeen*, one of
the greatest Cities of *Persia*, in the Province of *Ay-*
rach, formerly *Parthia*, towards the *Caspian* Sea,
where the *Persian* Monarchs made their Residence
after the Loss of *Tauris*, from which it is distant 65
German Miles to the South east. *Hume*.

He sat, and round about him saw, unseen.
 At last, as from a cloud, his fulgent head,
 And shape star-bright, appear'd, (or brighter ;
 clad 450

With what permissive glory since his fall
 Was left him, or false glitter. All amaz'd
 At that so sudden blaze, the *Stygian* throng
 Bent their aspect ; and whom they wish'd, be-
 held,

• Their mighty Chief return'd : loud was th'
 acclaim. 455

Forth

• We are in the next Place to consider the infernal Agents under the View which *Milton* has given us of them in this Book. It is observed by those who would set forth the Greatness of *Virgil's* Plan, that he conducts his Reader through all the Parts of the Earth which were discovered in his Time. *Asia*, *Africa*, and *Europe*, are the several Scenes of his Fable. The Plan of *Milton's* Poem is of infinitely greater Extent, and fills the Mind with many more astonishing Circumstances. Satan, having surrounded the Earth seven Times, departs at length from Paradise. We then see him steering his Course among the Constellations, and after having traversed the whole Creation, pursuing his Voyage through the Chaos, and entering into his own infernal Dominions. His first Appearance in the Assembly of fallen Angels, is worked up with Circumstances that give a delightful Surprise to the Reader ; but there is no Incident in the whole Poem which does this more than the Transformation of the whole Audience, that follows the Account their Leader gives of his Expedition. The gradual Change of Satan himself is described after *Ovid's* Manner, and may vie with any of those celebrated Transformations which are look'd upon as the most beautiful Parts in that Poet's Works, *Milton* never fails of improving his own Hints, and bestowing the last finishing Touches to every Incident which is admitted into his Poem. The unexpected

Forth rush'd in haste the great consulting Peers,
 Rais'd from the dark Divan, and with like joy
 Congratulant approach'd him ; who with hand
 Silence, and with these words, attention won.

Thrones, Dominations, Princedoms, Virtues,
 Pow'rs ! 460

For in possession such, not only of right
 I call ye, and declare ye now ; return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit

Abominable, accurs'd, the house of woe, 465

And dungeon of our tyrant. Now possess,

As lords, a spacious world ; t' our native heav'n

Little inferior, by my adventure hard

With peril great atchiev'd. Long were to tell

What I have done ; what suffer'd ; with what
 pain 470

Voyag'd th' unreal, vast, unbounded Deep

Of horrible confusion. Over which,

By Sin and Death, a broad way now is pav'd.

To expedite your glorious march : but I

Toil'd out my uncouth passage, forc'd to ride 475

Th' untractable abyss, plung'd in the womb

Of unoriginal *Night*, and *Chaos* wild :

That, jealous of their secrets, fiercely oppos'd

My journey strange, with clamorous uproar

Protesting fate supreme : thence, how I found 480

The new-created world, which fame in heav'n

Long had fore-told : a fabrick wonderful,

Of

pected His which rises in this Episode, the Dimen-
 sions and Bulk of Satan so much superior to those of
 the infernal Spirits who lay under the same Trans-
 formation, with the annual Change they are sup-
 posed to suffer, are Instances of this Kind. The
 Beauty of the Diction is very remarkable in this
 whole Episode, as I have observed before the great
 Judgment with which it was contrived. Addison.

Of absolute perfection ; therein Man,
 Plac'd in a Paradise, by our exile
 Made happy. Him by fraud I have seduc'd 485
 From his Creator ; and (the more t' increase
 Your wonder,) with an apple. He thereat
 Offended, (worth your laughter) hath giv'n up
 Both His beloved Man, and all His world,
 To Sin and Death, a prey ; and so, to Us ; 490
 Without our hazard, labor, or alarm ;
 To range in, and to dwell, and over man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, (or rather
 Me not, but the brute serpent, in whose shape 495
 Man I deceiv'd.) That which to me belongs,
 Is enmity, which He will put between
 Me and mankind ; I am to bruise his heel ;
 His seed, (when is not set,) shall bruise my head.
 A world who would not purchase with a bruise, 500
 Or much more grievous pain ? Ye have th'
 account

Of my performance : What remains, ye Gods,
 But up, and enter now into full bliss ?

So having said, a-while he stood, expecting
 Their universal shout, and high applause, 505
 To fill his ear : when, contrary, he hears
 On all sides, from innumerable tongues,
 A dismal universal hiss, the sound
 Of public scorn : He wonder'd, but not long
 Had leisure, wond'ring at himself now more : 510
 His visage drawn he felt to sharp and spare ;
 His arms clung to his ribs ; his legs intertwining
 Each other, till supplanted down he fell :
 A monstrous serpent on his belly prone,
 Reluctant ; but in vain ! a greater pow'r 515
 Now rul'd him, punish'd in the shape he sin'd,
 According to his doom. He would have spoke,
 But

Book X. PARADISE LOST. 635

But his for his return'd, with forked tongue,
To forked tongue : for now were all transform'd
Alike, to serpents all, as accessories 520
To his bold Riot : dreadful was the din
Of hissing through the hall ; thick swarming now
With complicated monsters, head and tail ;
w Scorpion, and asp, and amphisbæna dire,
Ceraſtes horn'd, hydrus, and elops drear, 525
And dipsas. (Not so thick swarm'd once x the
soil

Bedrop'd

w *Scorpion*, resembling a *Craw-fish* ; it seizes with
its two *Claws*, and with its *Tail* poisons, benumbing
in a Moment. *Asp*, rarely seen extended, usually in
a circular Figure. *Amphisbæna*, said to have a Head
at both Ends. *Hydrus*, the *Water-snake*. *Elops*, a
dumb Serpent that gives no Notice by Hissing, to
avoid him. *Dipsas*, whose Bite occasions horrible
Thirst. *Richardson*.

x *Lybia*, which therefore abounded so with Ser-
pents, as *Ovid* says, *Met.* iv. 616.

The Victor *Peleus* with the *Gorgon* Head,
O'er *Libyan* Sands his airy Journey sped.
The gory Drops distill'd, as swift he flew,
And from each Drop envenom'd Serpents grew.
The Mischiefs brooded on the barren Plains,
And still th' unhappy Fruitfulness remains.

Eusden.

Lucan in his *Pharsalia*. ix. 696. mentions most of the
Serpents which are here particularized by *Milton*.

Yet could this Soil accurs'd, this barren Field,
Increase of Death, and pois'nous Harvests yield.
Where'er sublime in Air the Victor flew,
The Monster's Head distill'd a deadly Dew ;
The Earth receiv'd the Seed, and pregnant grew.
Still as the putrid Gore dropt on the Sand,
'Twas temper'd up by Nature's forming Hand ;
The glowing Climate makes the Work compleat,
And broods upon the Mass, and lends it genial
Heat.

First

Bedrop'd with blood of *Gorgon* : or the isle
y Ophiussa.) But still greatest he the midst,
 Now dragon grown ; $\approx$ larger than whom the
 sun

Ingender'd in the *Pythian* vale on slime, 530
 Huge *Python*, and his pow'r no less he seem'd
 Above the rest still to retain. They all
 Him follow'd, issuing forth to th' open field ;
 Where all yet left of that revolted rout,
 Heav'n-fall'n in station stood, or just array ; 535
 Sublime with expectation, when to see
 In triumph issuing forth their glorious Chief.
 They saw, but other sight instead, a crowd
 Of ugly serpents : horror on them fell,
 And horrid sympathy : for what they saw, 540
 They felt themselves, now changing : down their
 arms,

Down

First of those Plagues the drousy *Asp* appear'd,
 Then first her Crest, and smelling Neck she rear'd.
 The *Swimmer* there the crystal Stream pollutes ;
 —And there the *Dipsas* burns ;
 The *Amphisbana* doubly arm'd appears,
 At either End a threat'ning Head she rears. *Rowe*.
y A small Island in the Mediterranean, so called by
 the *Greeks*, and by the *Latins Colubraria* ; the Inha-
 bitants quitted it for fear of being devoured by Ser-
 pents. *Hume* and *Richardson*.

$\approx$ He may well be said to be larger than the fa-
 bulous *Python*, that was ingender'd of the Slime
 after the *Deucalion* Deluge, in the *Pythian Vale*, near
Pythia, a City of *Greece*. See *Ovid*. *Met.* i. 438.

—And then she brought to Light
 Thee *Python* too, the wond'ring World to fright,
 And the new Nations with so dire a Sight.
 So monstrous was his Bulk, so large a Space
 Did his vast Body and long Train embrace.

Dry den

Book X. PARADISE LOST. 637

Down fell both spear and shield ; down they as
fast,

And the dire hiss renew'd, and the dire form
Catch'd, by contagion : like in punishment,
As in their crime. Thus was th' applause they
meant, 545

Turn'd to exploding hiss, triumph to shame,
Cast on themselves from their own mouths.
There stood

A grove hard by, sprung up with this their change,
(His will, Who reigns above) to aggravate
Their penance, laden with fruit, like that 550
Which grew in Paradise, the bait of *Eve*
Us'd by the tempter : on that prospect strange
Their earnest eyes they fix'd ; imagining
For one forbidden tree, a multitude
Now ris'n, to work them further woe or
shame : 555

Yet, parch'd with scalding thirst, and hunger
fierce,

Though to delude them sent, could not abstain :
But on they roll'd in heaps, and up the trees
Climbing, fat thicker than the snaky locks
That curl'd a *Megara* : greedily they pluck'd 560
The fruitage, fair to sight, (like that which grew
Near *b* that bituminous lake where *Sodom* flam'd :
This

a She was one of the Furies, whose Hair was
Serpents, as *Medusa's*, *Ovid. Met. iv. 771.*

b The Lake *Asphaltites*, near which *Sodom* and
Gomorrab were situated. *Josephus* affirms the Shape
and Fashions of them, and three other Cities, called
the Cities of the Plain, were to be seen in his Days,
and Trees loaden with fair Fruit (stiled *the Apples of*
Sodom) rising out of the Ashes, which at the first
Touch dissolved into Ashes and Smoke, *B. 4. of the*
Wars of the Jews, C. 8. But this fair Fruit was more
deceitful

This, more delusive, not the touch, but taste
 Deceiv'd : they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected : oft they assay'd,
 Hunger and thirst constraining : c drug'd as oft
 With hatefullest disrelish, writh'd their jaws,
 With soot and cinders fill'd ; so, oft they fell 570
 Into the same illusion : not as man,
 Whom they triumph'd, once laps'd. Thus were
 they plagu'd

And worn with famine, long, and ceaseless hiss,
 'Till their lost shape, permitted, they resum'd :
 Yearly injoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy, for man seduc'd.
 However, some tradition they dispers'd
 Among the heathen, of their purchase got,
 d And fabled how the serpent, whom they
 call'd 580

Ophion,

deceitful and disappointing than *Sodom's* cheating Apples, which only deceived the Touch by dissolving into Ashes; but this endured the Handling, the more to vex and disappoint their Taste, by filling the Mouths of the Damned with grating Cinders and bitter Ashes, instead of allaying their scorching Thirst provoking and inflaming it ; so handsomely has our Author improved their Punishment. *Hume.*

c It is a Metaphor taken from the general Nauseousness of Drugs, when they are taken by Way of Medicine. *Pearce.*

d Dr. Bentley is for rejecting this whole Passage : But our Author is endeavouring to shew, that there was some Tradition among the Heathens, of the great Power that Satan had obtained over Mankind. And this he proves by what is related of *Ophion* and *Eurynome*. *Ophion* with *Eurynome*, he says, had first the

Book X. PARADISE LOST. 639

Ophion, with *Eurynome* (the wide
Encroaching *Eve* perhaps) had first the rule
Of high *Olympus*; thence by *Saturn* driv'n,
And *Ops*, e'er yet *Diætan Jove* was born.

Mean-while, in Paradise the hellish pair 585
Too soon arriv'd; Sin, e there in pow'r before,
Once actual; now in body, and to dwell
Habitual habitant; behind her Death,
Close following pace for pace, not mounted yet
f On his pale horse: to whom Sin thus began. 590

I i i

Second

the Rule of high *Olympus*, and were driven thence by
Saturn and *Ops* or *Rhea*, 'ere yet their Son *Diætan*
Jove was born, so called from *Diæte*, a Mountain in
Crete, where he was educated. *Milton* seems to have
taken this Story from *Apollonius Rhodius*, Argonaut.
i. 503. *Ophion*, according to the Greek Etymology,
signifies a Serpent, and therefore *Milton* conceives,
that by *Ophion*, the old Serpent might be intended,
the Serpent whom they called *Ophion* and *Eurynome*,
signifies over ruling, he says, but says doubtfully, that
the might be the wide encroaching *Eve* perhaps.
Newton.

e The Sense is, that before the Fall Sin was in
Power, or potentially, in Paradise; that once, viz.
upon the Fall, it was actually there, though not bo-
dily; but that now, upon its Arrival in Paradise, it
was there in Body, and dwell as a constant Inhabi-
tant. The Words in Body, allude to what *St. Paul*
says, *Rom. vi. 6.* 'that the Body of Sin might be de-
stroyed.' *Pearce*.

f Though the Author in the whole Course of this
Poem, and particularly in the Book we are now exa-
mining, has infinite Allusions to Places of Scripture.
I have only taken Notice in my Remarks of such as
are of a poetical Nature, and which are woven with
the great Beauty in the Body of his Fable. Of this Kind
is that Passage in the present Book, where describing
Sin and Death as marching through the Works of
Nature, he adds,

— Behind

640 PARADISE LOST. Book X

Second of *Satan* sprung, all-conqu'ring Death,
What think'st thou of our empire now? Tho'
earn'd

With travel difficult, not better far,
Than still at hell's dark threshold t'have fa
watch,

Un-nam'd, un-dreaded, and thy self hal
starv'd?

Whom thus the sin-born monster answer'd soon

To me, who with eternal famine pine,
Alike is hell, or paradise, or heav'n;

There best, where most with ravin I may meet
Which here, tho' plenteous, all too little
seems

To stuff this maw, this vast un-hide-bound corps

To whom th' incestuous mother thus reply'd
Thou therefore on these herbs, and fruits, and
flow'rs

Feed first; on each beast next, and fish, and
fowl;

No homely morsels! and, whatever thing

The scythe of *Time* mowes down, devour unspar'd

'Till I in man residing, through the race,
His thoughts, his looks, words, actions, all in
fect;

And season him thy last, and sweetest prey.

This said, they both betook them several
ways,

Both to destroy, or un-immortal make
All kinds; and for destruction to mature,

Sooner

— Behind her Death

Close following Pace for Pace, not mounted yet
On his pale Horse.

Which alludes to that Passage in Scripture, so won
derfully poetical, and terrifying to the Imagination
Rev. vi. 8. *Addison*.

X Book X. PARADISE LOST. 641

Sooner or later : which th' Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders utter'd thus His voice. 615

g See with what heat these dogs of hell advance,

To waste and havock yonder world ; which I
So fair and good created : and had still
Kept in that state, had not the folly of man

Let in these wasteful furies ; who impute 620

Folly to me : so doth the prince of hell,

And his adherents, that with so much ease

I suffer them to enter, and possess,

A place so heav'nly : and conniving, seem

To gratify my scornful enemies ; 625

That laugh, as if (transported with some fit

Of passion) I to them had quitted all,

At random yielded up to their mis rule :

And know not that I call'd, and drew them
thither,

My hell-hounds, to lick up the draff and filth, 630

Which man's polluting sin with taint had shed

On what was pure : 'till cram'd, and gorg'd nigh
burst,

With suck'd and glutted offal, at one sling

Of Thy victorious arm, well-pleasing Son, 634

Both Sin and Death, and yawning Grave, at last,

Through Chaos hurl'd, obstruct the mouth of hell

For ever, and seal up his ravenous jaws.

Then heav'n and earth renew'd, shall be made
pure

To sanctity, that shall receive no stain :

Till then, the curse pronounc'd on both proceeds.

I i i 2

He

g Upon the Arrival of Sin and Death into the
Works of Creation, the Almighty is again introduced
speaking to the Angels that surrounded him. Ad-
mison.

642 PARADISE LOST; Book X.

b He ended, and the heav'nly audience loud 641
Sung hallelujah, *i* as the sound of seas,
Through multitude that sung : *k* Just are Thy
ways,

Righteous are Thy decrees on all Thy works ;
Who can extenuate Thee ? Next, to the Son, 645
Destin'd restorer of mankind, by whom
New heav'n and earth, shall to the ages rise ;
Or down from heav'n descend. Such was their
song,

While the Creator calling forth by name
l His mighty Angels, gave them several charge,

b Dr. Bentley reads, *and to him the heav'nly Audience loud, &c.* without this (says he) it is not said *to whom* they sung ; and the Words, *next to the Son*, Ver. 645. shew, that they sung before *to him*, to the Father. But the Objection is founded upon the Doctor's not observing the Force of the Word *Hallelujah*, where *Jah* signifies *to God*, the Father ; and therefore there was no need of *to him*. See B. viii. 634. Pearce.

i The Passage is founded upon that glorious Image in Holy Writ, which compares the Voice of an innumerable Host or Angels, uttering Hallelujahs, to the Voice of mighty Thunderings, or of many Waters. Addison.

k See Rev. xv. 3 xvi. 7. xix. 6.

l Under this Head of celestial Persons we must likewise take Notice of the Command which the Angels received, to produce the several Changes in Nature, and fully the Beauty of the Creation. Accordingly they are represented as infecting the Stars and Planets with malignant Influences, weakening the Light of the Sun, bringing down the Winter into the milder Regions of Nature, planting Winds and Storms in the several Quarters of the Sky, storing the Clouds with Thunder, and in short perverting the whole Frame of the Universe to the Condition of its criminal Inhabitants. As this is a noble Incident

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Book X. PARADISE LOST. 643

As sorted best with present things. The sun 651
 Had first his precept so to move, so shine,
 As might affect the earth with cold and heat,
 Scarce tolerable : and from the north to call
 Decrepit winter : *m* from the south to bring 655
 Solstitial summer's heat. To the blanc moon
 Her office they prescrib'd : to th' other Five,
 Their planetary motions, and aspects,
 In Sextile, Square, and Trine, and Opposite,
 Of noxious efficacy ; and when to join 660
 In synod unbenign : and taught the Fix'd
 Their influence malignant when to show'r ;
 Which of them, rising with the sun, or falling,
 Should prove tempestuous. To the winds they
 set 664

Their corners ; when with bluster to confound
 Sea, air, and shore : the thunder, when to roll
 With terror through the dark aerial hall.

I i i 3

Some

in the Poem, the following Lines, in which we see
 the Angels heaving up the Earth, and placing it in a
 different Posture to the Sun from what it had before
 the Fall of Man, is conceived with that sublime Ima-
 gination which was peculiar to this great Author.
Addison.

m Have a Care (says Dr. Bentley) of going too
 far South to bring *Summer's Heat*, the Regions near
 the Southern Pole being as cold as those near the
 Northern ; he therefore reads,

— From the torrid Zone

Solstitial Summer's Heat.

But the Word *solstitial* seems sufficiently to determine,
 from how far South *Milton* meant that this *Summer's*
Heat was brought, viz. so far from the South as the
 Sun is, when he is in the Summer's *Solstice*, or 23 De-
 grees and a half Southward. *Pearce.*

n Astronomical Terms, denoting the Distances of
 the Planets from each other, whether a sixth, a
 fourth, or half of the *Zodiac*. *Richardson.*

o Some say, He bid his Angels turn ascanse
 The poles of earth, twice ten degrees, and more
 From the *p* sun's axle; they with labor push'd 670
 Oblique the centric globe: *q* some say, the sun
 Was bid turn reins from th' æquinoctial road
 Like distant breadth to *Taurus*, with the sev'n
r *Atlantic* sisters, and the *Spartan* twins,
 Up to *s* the *Tropic* Crab; thence, down amain 675
 By *Leo*, and the *Virgin*, and the *Scales*,
 As deep as *Capricorn*; to bring in change
 Of seasons to each clime: else had the spring
 Perpetual smil'd on earth, with vernant flow'rs,
 Equal

o The Equinoctial Line was the Sun's first Road,
 'tis now the Ecliptic, or *Via Solis*; these two Circles
 intersect one another so as to make the Poles some-
 thing more than 22 Degrees different from each
 other. This is what is described more particularly
 in this and the nine following Lines. *Richardson*.

p So call'd as being the Center of the World, ac-
 cording to the *Ptolomaic* System.

q Another Notion still on the same System; instead
 of the Alteration of the Earth's Position, the Sun is
 now supposed to change his Course, which produces
 the same Effect. *Richardson*.

r The seven Stars or *Pleiades*, Daughters of *Atlas*.
 The *Twins* are the Sign *Gemini*, or the twin Bro-
 thers *Castor* and *Pollux*, Sons of *Tyndarus*, King of
Sparta.

s The *Crab* or *Cancer* is another of the twelve
 Signs of the *Zodiac*, or the great Circle in the Hea-
 vens where these Constellations are, to which Astro-
 nomers have given these Names. The *Tropics* are
 two Circles parallel to the *Equator*, and which bound
 the *Ecliptic*, or the Sun's Road, which is as much
 above the great Circle in the Summer Solstice as be-
 low it in the Winter. One is called the *Tropic* of
Cancer, and the other *Capricorn*, because these Signs
 are at the extremest Distances of the Sun's Course
 from the *Equator*. *Richardson*.

Book X. PARADISE LOST. 645

Equal in days, and nights, except to those 680
 Beyond the polar circles: to them day
 Had un-benighted shon, while the low sun
 To recompense his distance, in their fight
 Had rounded still th' horizon, and not known
 Or east, or west; which had forbid the snow 685
 From cold *t Essotiland*; and south as far
 Beneath *Magellan*. At that tasted fruit,
 The sun, as from *u Thyestean* banquet, turn'd
 His course intended: else, how had the world
 Inhabited, though sinless, more than now 690
 Avoided pinching cold, and scorching heat?
 These changes in the heav'ns (tho' slow) produc'd
 Like change on sea, and land; siferal blast,
 Vapor, and mist, and exhalation hot;
 Corrupt, and pestilent! Now, from the north
 Of

t A great Tract of Land in the North of *America*, towards the arctic Circle and *Hudson's Bay*; as *Magellan* is a Country in South *America*, which together with its Straits took their Name of *Ferdinandus Magellanus*, who in the Year 1500 first discovered them. *Hume*.

u Thyestes and *Atræus* Brethren, hated one another outrageously; the first in Spite lay with the Wife of *Atræus*; but he having gotten his Brother's Children in his Power, pretended a Desire of Reconciliation, and invited him to a Banquet. *Thyestes*, that he might see his Children, dissembling his augmented Hatred, came; the Feast being over, his Brother let him know that he had been entertained with the Flesh of his Sons, and their Blood mixed with the Wine, and shewed him the sad Proof of what he had told him, their Heads and Hands which he had reserved for that Purpose. At this the Sun is said to have turned away, as *Milton* here says he did when the more dreadful Banquet was made on the Fruit of the forbidden Tree. See *Eurip. Orest. Ver. 1001, &c. Richardson*.

646 PARADISE LOST. Book X.

Of *u* *Norumbegue*, and the *Samied* shore, 696
 Bursting their brazen dungeon, arm'd with ice,
 And snow, and hail, and stormy gust, and flaw,
u *Boreas*, and *Cæcias*, and *Argestes* loud,
 And *Thrascias*, rend the woods, and seas up-
 turn: 700

With adverse blast up turns them from the south
Notus and *Afer*, black with thund'rous clouds
 From *Sierra Liona*: thwart of these, as fierce,
 Forth rush the *Levant*, and the *Ponent* winds,
Eurus, and *Zephyr*; with their lateral noise, 705
Sirocco, and *Libecchio*. Thus began
 Outrage from lifeless things: but, Discord first
 (Daughter of Sin) among th' irrational
 Death introduc'd, through fierce antipathy:
 Beast now with Beast^ggan war, and fowl with
 fowl, 710

And fish with fish: to graze the herb all leaving,
 Devour'd each other: nor stood much in awe
 Of man, but fled him; or, with count'nance
 grim,

Glar'd

u *Norumbega*, a Province of Northern *America*.
Samoieda, a Province in the North-east of *Muscovy*,
 upon the Frozen Sea. *Hume*.

u The North Wind; *Cæcias* the North-west; *Ar-
 gestes* the North-east; *Thrascias* blowing from *Thrace*,
 northward of *Greece*; *Notus* the South Wind; *Afer*
 or *Africus*, the South-west from *Africa*. From *Ser-
 rationa*, or Lion Mountains; a Range of Mountains
 so called, because of the perpetual Storms there
 roaring like a Lion. These are to the South-west of
Africa, within a few Leagues of *Cape Verd*, the
 Western Point. *Eurus* and *Zephyr* the East and West,
 called also the *Levant* and *Ponent* Winds (rising and
 setting) the one blowing from whence the Sun rises,
 the other whence it sets. *Siracco* the South-east;
Sibecchio the South-west; *Italian* Terms used by Sea-
 men of the Mediterranean. *Hume* and *Richardson*.

Glar'd on him passing. These were from without
The growing miseries which *Adam* saw 715
Already in part, though hid in gloomiest shade,
To sorrow abandon'd: but, worse felt within!
And in a troubled sea of passion tost,
Thus to disburden fought with sad complaint.

* O miserable of happy! is this the end 720
Of this new glorious world, and me so late

The

* The Parts of *Adam* and *Eve*, or the human
Persons, come next under our Consideration. *Mil-*
ton's Art is no-where more shewn than in his con-
ducting the Parts of these our first Parents. The Re-
presentation he gives of them, without falsifying the
Story, is wonderfully contrived to influence the
Reader with Pity and Compassion towards them.
Though *Adam* involves the whole Species in Misery,
his Crime proceeds from a Weakness which every
Man is inclined to pardon and commiserate, as it
seems rather the Frailty of human Nature, than of
the Person who offended. Every one is apt to ex-
cuse a Fault which he himself might have fallen into.
It was the Excess of Love for *Eve*, that ruined *Adam*
and his Posterity. I need not add, that the Notion
is justified in this Particular by many of the Fathers,
and the most orthodox Writers. *Milton* has by this
Means filled a great Part of his Poem with that Kind
of Writing which the *French* Critics call the *tender*,
and which is in a particular Manner engaging to all
Sorts of Readers. *Adam* and *Eve*, in the Book we
are now considering, are likewise drawn with such
Sentiments, as do not only interest the Reader in
their Afflictions, but raise in him the most melting
Passions of Humanity and Commiseration. When
Adam sees the several Changes in Nature produced
about him, he appears in a Disorder of Mind suitable
to one who had forfeited both his Innocence and his
Happiness; he is filled with Horror, Remorse, De-
spair; in the Anguish of his Heart he expostulates
with

The glory of that glory, who now become
 Accurs'd, of blessed? Hide me from the face
 Of God, whom to behold was then my highth
 Of happiness. Yet well if here would end 725
 The misery; I deserv'd it, and would bear
 My own deservings: but this will not serve!

All that I eat, or drink, or shall beget,
 Is propagated curse. O voice, once heard
 Delightfully, *Increase and multiply*; 730
 Now death to hear! For what can I increase,
 Or multiply, but curses on my head?

Who of all ages to succeed, but, feeling
 The evil on him brought by me, will curse
 My head? ill fare our ancestor impure! 735

For this we may thank *Adam*! but his thanks
 Shall be the execration. So besides
 Mine own that 'bide upon me, all from me
 Shall with a fierce reflux on me redound:

On me, as on their natural centre, light: 740
 Heavy,

with his Creator for having given him an unasked
 Existence.

Did I request thee, Maker, from my Clay

To mould me Man? &c.

He immediately after recovers from his Presumption,
 owns his Doom to be just, and begs that the Death
 which is threatened him may be inflicted on him:

—Why delays

His Hand to execute what his Decree

Fix'd on this Day? &c.

This whole Speech is full of the like Emotions, and
 varied with all those Sentiments which we may sup-
 pose natural to a Mind so broken and disturbed. I
 must not omit that generous Concern which our first
 Father shews in it for his Posterity, and which is so
 proper to affect the Reader. Who can afterwards
 behold the Father of Mankind extended upon the
 Earth, uttering his midnight Complaints, bewailing
 his Existence, and wishing for Death, without sym-
 pathizing with him in his Distress? *Addison*.

Book X. PARADISE LOST. 649

Heavy, though in their place. O fleeting joys
Of Paradise, dear-bought with lasting woes!
Did I request Thee, Maker, from my clay,
To mold me man? Did I sollicite Thee
From darkness to promote me? Or here place
In this delicious garden? As my will 746
Concurr'd not to my Being, it were but right,
And equal to reduce me to my dust;
Desirous to resign, and render back
All I receiv'd; unable to perform 750
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
(Sufficient penalty) why hast thou added
The sense of endless woes? Inexplicable 754
Thy justice seems. Yet, to say truth, too late,
I thus contest: then should have been refus'd
These terms, whatever, when they were propos'd.
Thou didst accept them: wilt thou enjoy the good,
Then cavil the conditions? and though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I sought it not;
Would'st thou admit, for his contempt of thee,
That proud excuse? Yet him, not thy election,
But natural necessity, begot. 765
God made thee of choice His own, and of his own
To serve Him; thy reward was of His grace;
Thy punishment then justly is at His Will.
Be it so; for I submit; His doom is fair,

That

Our Author in this Passage had in View a philosophical Axiom, that nothing is heavy in its Place. All Bodies tend to their Center, and have Weight till they arrive there, but not then. Thus in the Center of the Earth as an iron Ball can have no farther Tendency, it could have no farther Gravity or Weight.
Richardson.

That dust I am, and shall to dust return. 770
 O welcome hour whenever ! Why delays
 His hand to execute, what His decree
 z Fix'd on this day ? Why do I over-live ?
 Why am I mock'd with death, and lengthen'd out
 To deathless pain ? How gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible ! How glad would lay me down,
 As in my mother's lap ! There I should rest,
 And sleep secure : His dreadful voice no more
 Would thunder in my ears : no fear of worse 780
 To me, and to my offspring, would torment me
 With cruel expectation ! Yet one doubt
 Pursues me still, lest All I cannot die ;
 Lest that *a* pure breath of life, the spirit of man,
 Which God inspir'd, cannot together perish 785
 With this corporeal clod : then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death ? O thought
 Horrid, if true ! Yet why ? *b* It was but breath
 Of life that sin'd : what dies, but what had life
 And sin ? The body properly hath neither. 791
 All of me then shall die : let this appease
 The doubt, since human reach no further knows.
 For though the Lord of All be infinite,

z See Gen. ii. 17.

a See Gen. ii. 7.

b Adam is here endeavouring to prove to himself that the *Breath of Life* (the *Spirit of Man* which God inspired into him, Ver, 784.) was to die with his Body; and his Argument here, and in what follows, runs thus: Nothing *but* Breath of Life sinned; nothing but what had Life and Sin, dies; the Body properly has neither of these, and therefore he concludes, that the Breath of Life (or Spirit of Man within him) was to die; and that *all* of him was to die, because the Body he knew was mortal. Pearce.

X. Book X. PARADISE LOST. 651

Is His wrath also? Be it! Man is not so, 795
But mortal doom'd. How can He exercise
Wrath without end on man, whom death must
end?

Can He make deathless death? That were to
make

Strange contradiction, which to God Himself
Impossible is held; as argument 800

Of weakness, not of pow'r. Will He draw out,
For anger's sake, finite to finite,

In punish'd man, to satisfy His rigor,
Satisfy'd never? That were to extend

His sentence beyond dust, and nature's law: 805
By which all causes else, according still

To the reception of their matter, act;
Not to th' extent of their own sphere. But say

That Death be not one stroke, as I suppos'd,
Bereaving sense: but endless misery 810

From this day onward; which I feel begun
Both in me, and without me; and so last

To perpetuity. Ah me! that fear
Comes thund'ring back with dreadful revolution

On my defenceless head: both Death and I 815
Am found eternal, *d* and incorporate both.

Nor I on my part single; in me all
Posterity stands curs'd: fair patrimony

That I must leave ye, sons! O were I able
To waste it all my self, and leave ye none: 820

So disinherited, how would you bless
K k k Me,

c The Capacity of that which is acted upon, not
of the Cause of Action, is the Extent of that Cause
in that Case. Thus God is infinite, Man not; God's
anger, though infinite in its own Nature, applied to
finite Man, must be finite also, Ver. 794. *Richardson*.

d See *Rom.* vii. 24.

e See 2 *Esdras* vii. 48.

Me, now your curse. Ah! why should all man-kind,

For one man's fault, thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
But all corrupt; both mind and will deprav'd:
Not to do only, but to will the same 826

With me? How can they acquitted stand
In sight of God? Him, after all disputes,
Forc'd I absolve: all my evasions vain,
And reasonings, (tho' thro' mazes) lead me still
But to my own conviction: first and last 831
On me, me only, (as the source and spring
Of all corruption) all the blame lies due:
So might the wrath: Fond wish! could'st thou
support

That burden, heavier than the earth to bear; 835
Than all the world much heavier; though di-
vided

With that bad Woman? Thus, what thou desir'st,
And what thou fear'st alike destroys all hope
Of refuge; and concludes thee miserable,
Beyond all past example, and future: 840

To *Satan* only like, both crime and doom.

O conscience! into what abyss of fears,
And horrors, hast thou driv'n me? Out of which
I find no way; from deep to deeper plung'd!

Thus *Adam* to himself lamented loud, 845
Through the still night; not now (as e'er man
fell)

Wholsom, and cool, and mild; but with black air
Accompany'd; with damps and dreadful gloom:
Which to his evil conscience represented

All things with double terror. On the ground 850
Out stretch'd he lay: on the cold ground and oft
Curs'd his creation; Death as oft accus'd

Of

X. Book X. PARADISE LOST. 653

Of tardy execution, since denounc'd
The day of his offence. Why comes not Death,
(Said he) with one thrice-acceptable stroke 855
To end me? Shall Truth fail to keep her word?
Justice Divine not hasten to be just?

But Death comes not at call; Justice Divine
Mends not her slowest pace for pray'rs or cries.
O woods, O fountains, hillocks, dales, and bow'rs.
With other echo late I taught your shades 861
To answer, and resound far other song.

Whom thus afflicted when sad *Eve* beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd; 865

K k k 2

But

The Part of *Eve* in this Book is no less passionate,
and apt to sway the Reader in her Favour. She is re-
presented with great Tenderness as approaching
Adam, but is spurn'd from him with a Spirit of Up-
braiding and Indignation, conformable to the Nature
of Man, whose Passions had now gained the Domi-
nion over him. The following Passage, wherein she
is described as renewing her Addresses to him, with
the whole Speech that follows it, have something in
them exquisitely moving and pathetic.

He added not, and from her turn'd, but *Eve*, &c.
Adam's Reconcilement to her is work'd up in the
same Spirit of Tenderness. *Eve* afterwards proposes
to her Husband, that to prevent their Guilt from de-
scending upon Posterity, they should resolve to live
childless; or if that could not be done, they should
seek their own Deaths by violent Methods. As these
Sentiments naturally engage the Reader to regard the
Mother of Mankind with more than ordinary Com-
miseration, they likewise contain a very fine Moral.
The Resolution of dying to end our Miseries, does
not shew such a Degree of Magnanimity as a Reso-
lution to bear them, and submit to the Dispensations
of Providence. Our Author has therefore, with
great Delicacy, represented *Eve* as entertaining the
Thought, and *Adam* as disapproving it. *Addison*.

654 PARADISE LOST. Book X.

But her with stern regard he thus repell'd.

Out of my sight, thou serpent ! That name best
 Befits thee, with him leagu'd ; thy self as false,
 And hateful ; nothing wants, but that thy shape,
 Like his, and color serpentine, may shew 870
 Thy inward fraud ; to warn all creatures from thee
 Hencesforth ; lest that too heav'nly form, *b* pre-
 tended

To hellish falsehood, snare them. But for thee
 I had persisted happy ; had not thy pride,
 And wand'ring vanity, when least was safe, 875
 Rejected my fore-warning, and disdain'd
 Not to be trusted ; longing to be seen,
 Though by the devil himself ; him over-weening
 To over-reach : but with the serpent meeting,
 Fool'd and beguil'd ; by him thou, I by thee 880
 To trust thee from my side ; imagin'd wise,
 Constant, mature, proof against all assaults ;
 And understood not all was but a shew,
 Rather than solid virtue ; all but a rib,
 Crooked by nature, bent (as now appears) 885
 More to the part sinister from me drawn ;
 Well if thrown out as supernumerary
 To my just number found ! i O why did God,
 Creator wise, that peopled highest heav'n

With

b Pretended to signifies here, as in the Latin
 Tongue, *held*, or *plac'd before*. *Pearce*.

i I have often thought, it was great Pity that
Adam's Speech had not ended where these Lines
 begin. The Sense is quite complete without them ;
 and they seem much better for a digressional Obser-
 vation of the Author's, such as his Panegyric on Mar-
 riage, &c. than to be put into the Mouth of *Adam*,
 who could not very naturally be supposed at that
 Time to see so very circumstantially the Inconve-
 niencies attending our *strait Conjunction with this*
Sex, as he expresses it. *Thyer*,

Book X. PARADISE LOST. 655

With spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature ? And not fill the world at once
 With men, as Angels, without feminine ?
 Or find some other way to generate
 Mankind ? This mischief had not then befall'n, 895
 And more that shall befall : innumerable
 Disturbances on earth through female snares,
 And straight conjunction with this sex ; either
 He never shall find out fit mate ; but such
 As some misfortune brings him, or mistake ; 900
 Or whom he wishes most, shall seldom gain
 Through her perverseness ; but shall see her gain'd
 By a far worse : or, if she love, withheld
 By parents ; or, his happiest choice too late
 Shall meet, already link'd, and wedlock-
 bound 905

To a fell adversary, his hate, or shame :
 Which infinite calamity shall cause
 To human life, and household peace confound !

He added not, and from her turn'd. But *Eve*,
 Not so repuls'd, with tears that ceas'd not flowing
 And tresses all disorder'd, at his feet 911
 Fell humble ; and embracing them, besought
 His peace, and thus proceeded in her plaint.

Forsake me not thus, *Adam* : Witness heav'n
 What love sincere, and reverence in my heart 915
 I bear thee, and un-weeting have offended,
 Unhappily deceiv'd. Thy suppliant
 I beg, and clasp thy knees ; bereave me not
 (Whereon I live) thy gentle looks, thy aid,
 Thy counsel, in this uttermost distress, 920
 My only strength, and stay ! Forlorn of thee,
 Whither shall I betake me, where subsist ?
 While yet we live, scarce one short hour perhaps :
 Between us two let there be peace ; both joining

656 PARADISE LOST. Book X.

(As join'd in injuries) one enmity 925
 & Against a foe by doom express assign'd us,
 That cruel serpent ! On me exercise not
 Thy hatred, for this misery befall'n ;
 On me, already lost ! Me, than thy self
 More miserable ! Both have sin'd ; but thou 930
 Against God only ; I, against God and thee :
 And to the place of judgment will return,
 There with my cries importune heav'n ; that all
 The sentence, from thy head remov'd, may light
 On me ; sole cause to thee of all this woe ; 935
 Me ! me only just object of His ire !

She ended weeping ; and her lowly plight
 Immoveable, 'till peace obtain'd from fault
 Acknowledg'd and deplor'd, in *Adam* wrought
 Commiseration ; / soon his heart relented 940
 Tow'rds her, his life so late, and sole delight
 Now at his feet submissive in distress.
 Creature so fair his reconciliation seeking,
 His counsel, (whom she had displeas'd) his aid ;
 As one disarm'd, his anger all he lost ; 945

And

& See *Gen.* iii. 15.

I Milton with great Depth of Judgment observes, in
 his *Apology for Smeethymnus*, ' that he who would not
 ' be frustrate of his Hope to write well in laudable
 ' Things, ought himself to be a true Poem, that is,
 ' a Composition of the best and honourablest Things,
 ' — and have in himself the Experience and Prac-
 ' tice of all that which is praise-worthy.' Of the
 Truth of which Observation he himself is, I think,
 a shining Instance in this charming Scene now before
 us, since there is little Room to doubt but that the
 particular Beauties of it are owing to an Interview
 of the same Nature which he had with his own Wife
 and that he is only here describing those tender and
 generous Sentiments, which he then felt and experi-
 enced. *Thyer.*

And thus with peaceful words up-rais'd her soon

Unwary, and too *m* desirous (as before,
So now) of what thou know'st not, thou desir'st
The punishment all on thy self, Alas!

Bear thine own first; ill able to sustain 950
His full wrath, whose thou feel'st as yet least
part;

And my displeasure bear'st so ill. If pray'rs
Could alter high decrees, I to that place
Would speed before thee: and be louder heard,
That on my head all might be visited; 955
Thy frailty, and infirmer sex, forgiv'n;
To me committed, and by me expos'd.

But rise! let us no more contend, nor blame
Each other; blam'd enough elsewhere! but strive
In offices of love, how we may light'n 960
Each other's burthen, in our share of woe:
Since this day's death denounc'd (if ought I see)
Will prove no sudden, but a slow-pac'd evil;
A long day's dying, to augment our pain:

And to our seed (O hapless seed!) deriv'd. 965

To whom thus *Eve*, recov'ring heart, reply'd.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous; thence by just event
Found so unfortunate: nevertheless, 970
Restor'd by thee, (vile as I am) to place
Of new acceptance, hopeful to regain

Thy

m Dr. Bentley asks what *Eve* was desirous of before: The Answer is, that she was desirous of being trusted single and alone, to the Strength of her own Virtue against the Power and Fraud of Satan: This was then a *Desire* of trying what she had then no Knowledge of; and what she was now proposing to her Husband, was another Desire, *utro desirerest*, &c. we may then spare the Doctor's Alteration of desirous into adventures on. Pearce.

Thy love (the sole contentment of my heart,
 Living or dying) from thee I will not hide
 What thoughts in my unquiet breast are ris'n :
 Tending to some relief of our extremes, 976
 Or end ; though sharp and sad, yet tolerable
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd
 By *Death* at last, (and miserable it is 981
 To be to others cause of misery,
 Our own begotten ; and of our loins to bring
 Into this curst world a woeful race ;
 That after-wretched life, must be at last 985
 Food for so foul a monster!) in thy pow'r
 It lies yet, e'er conception, to prevent
 The race unblest, to Being yet unbegot.
 Childless thou art, childless remain : so *Death*
 Shall be deceiv'd his glut ; and with us two 990
 Be forc'd to satisfy his rav'nous maw.
 But if thou judge it hard, and difficult,
 Conversing, looking, loving to abstain
 From love's due rites, nuptial embraces sweet ;
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire : (which would be misery,
 And torment, less than none of what we dread)
 Then, (both ourselves, and seed, at once to free
 From what we fear for both) let us make short,
 Let us seek *Death* : or, he not found, supply 1001
 With our own hands his office on our selves.
 Why stand we longer shivering under fears,
 That shew no end but death ; and have the
 pow'r
 Of many ways to die, the shortest chusing, 1005
 Destruction with destruction to destroy ?

She

She ended here, or vehement despair
 Broke off the rest: so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But *Adam*, with such counsel nothing sway'd,
 To better hopes his more attentive mind 1011
 Lab'ring had rais'd; and thus to *Eve* reply'd.

Eve, thy contempt of life and pleasure, seems
 To argue in thee something more sublime,
 And excellent, than what *n* thy mind contemns.
 But self-destruction therefore sought, refutes 1016
 That excellence thought in thee: and implies,
 Not thy contempt, but anguish, and regret,
 For loss of life, and pleasure, over-lov'd.
 Or, if thou covet death, as utmost end 1020
 Of misery; so thinking to evade
 The penalty pronounc'd; doubt not but God
 Hath *o* wiselier arm'd His vengeful ire, than so
 To be forestall'd; much more I fear, lest death,
 So snatch'd, will not exempt us from the pain 1025
 We are by doom to pay. Rather such acts

Of

n Dr. Bentley reads thy *Speech*; because the Sequel
 hints, that it was not *Contempt* of Life and Pleasure,
 but *Regret* for the Loss of them. But, unless *Eve*
 spake against her own Sentiments, her *Mind*, as well
 as her *Speech*, contemn'd them. What *Adam* here
 charges her with, is not that she spake contrary to
 what she thought; but that the *Contempt* which her
Mind had for Life and Pleasure, was at the Bottom
 (though she did not perceive it herself) rather An-
 guish and Regret for the Loss of them. *Pearce*.

o Dr. Bentley says, it needs no Proof that the Au-
 thor gave it, *Hath o wiselier aim'd*, &c. But the Ad-
 verb *wiselier*, seems better applied to *arming* than to
aiming. We commonly say, that a Man takes, not
 wise Aim, but a good, true, or exact Aim; he
 aims rather *dextrously* and *well*, than *wisely*, as we
 read in B. xi. 884. *Dextrously thou aim'st*; and B. ix.
well aim'd. *Pearce*.

Of contumacy will provoke the Highest,
 To make death in us live ! Then let us seek
 Some safer resolution ; which methinks
 I have in view, calling to mind with heed 1030
 Part of our Sentence, that "*thy seed shall bruise*
 "*The serpent's head :*" Piteous amends ! unless
 Be meant (whom I conjecture) our grand foe,
Satan : who, in the serpent, hath contriv'd
 Against us this deceit. To crush his head 1035
 Would be revenge indeed ! which will be lost
 By death brought on our selves ; or childless days
 Resolv'd, as thou proposest : so our foe
 Shall 'scape his punishment ordain'd ; and we
 Instead shall double ours upon our heads. 1040
 No more be mention'd then of violence
 Against our selves ; and wilful barrenness,
 That cuts us off from hope ; and savors only
 Rancor and pride, impatience and despite,
 Reluctance against God, and His just yoke 1045
 Laid on our necks. Remember with what mild
 And gracious temper He both heard and judg'd,
 Without wrath, or reviling. We expected
 Immediate dissolution, which we thought
 Was meant by death that day : when lo ! to thee
 Pains only in child-bearing were foretold, 1051
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb. On me the curse aslope
 Glanc'd on the ground ; with labour I must earn
 My bread : what harm ? Idleness had been worse :
 My labor will sustain me. And, lest cold, 1056
 Or heat, should injure us, His timely care
 Hath, unbesought, provided ; and His hands
 Cloath'd us unworthy ; pitying while He judg'd.
 How much more, if we pray Him, will His ear
 Be open, and his Heart to pity incline ? 1061
 And teach us further by what means to shun

Book X. PARADISE LOST. 661

Th' inclement seasons, rain, ice, hail, and snow ;
Which now the sky, with various face, begins
To shew us in this mountain; while the winds 1065
Blow moist and keen, shattering the graceful
looks

Of these fair spreading trees ; which bids us seek
Some better shroud, some *p* better warmth, to
cherish

Our limbs benum'd ; e'er this diurnal star
Leave cold the night, *q* how we his gather'd
beams 1070

Reflected, may with matter sere foment ;
Or, by collision of two bodies, grind
The air attrite to fire ; as late the clouds
Jostling, or push'd with winds, rude in their
shock

r Tine the slant light'ning ; whose thwart flame
driv'n down, 1075
Kindles

p Dr. Bentley says, that they did not want *better*
Quality of Warmth, but more Quantity ; he therefore
reads *some* greater Warmth. But when we say, make
us a *better* Fire, we express ourselves as Milton here
does, though we mean *better* in Quantity only.
Pearce.

q Here are three several Ways whereby to produce
Fire: One by the Burning-glass, another by the
Flint and Steel, and the other, that which is prac-
tised commonly among the *West Indians*, rubbing one
apt Substance against another ; or without going so
far, 'tis the same as when the Axle-tree is kindled by
the rubbing with the Wheel. *Adam* cannot be sup-
posed to be acquainted with the same as these, but he
might know, or be able to guess at something ana-
logous to them from what he had observed, as that
which immediately follows. Richardson.

r Tine, from the Saxon Word *tynen*, to light ;
whence the Word *Tinder*. *Slant*, awry, for Light-
ning flashes this Way and that in a sharp oblique Line
full of Angles. Richardson.

662 PARADISE LOST. Book X.

Kindles the gummy bark of fir, and pine ;
 And sends a comfortable heat from far,
 Which might supply the sun. Such fire to use,
 And what may else be remedy, or cure
 To evils, which our own mis-deeds have wrought;
 He will instruct us praying, and of grace 1081
 Beseeching Him. So as we need not fear
 To pass commodiously this life, sustain'd
 By Him with many comforts, 'till we end
 In dust ; our final rest, and native home. 1085
 What better can we do, than to the place
 Repairing where He judg'd us, prostrate fall
 Before him reverent ; and there confess
 Humbly our faults, and pardon beg ; with tears
 Wat'ring the ground, and with our sighs the
 air 1090

Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek ?
 Undoubtedly He will relent, and turn
 From His displeasure : in whose look serene,
 When angry most He seem'd, and most severe,
 What else, but favor, grace, and mercy shone ?
 So spake our father penitent : nor *Eve* 1097
 Felt less remorse. They forthwith to the place
 Repairing

∫ I believe he gave it,

—And Humiliation *meet*.

And so in the last Verse. But note, that the last seven Verses, being a Repetition of the former, Mood and Tense only of the Verbs changed, is in Imitation of *Homer* and *Virgil* ; and shews an Assurance in the Poet, that what is once said will well bear repeating ; and has the true Air both of Simplicity and Grandeur. *Bentley*.

Dr. *Bentley* believes that *Milton* gave it *meet* ; but I believe not. He seems to think that *meek Humiliation* is Tautology ; but *Humiliation* here is not *Humility* ; it is the Act of humbling themselves before God. We have *meek Submission* in B. xii. 197.

Book X. PARADISE LOST. 663

Repairing where He judg'd them, prostrate fell
Before Him reverent ; and both confess'd 1100
Humbly their faults ; and pardon begg'd ; with
tears

Wat'ring the ground ; and with their sighs the
air

Frequenting, sent from hearts contrite ; in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.



LII



PARADISE LOST.

B O O K. XI.

The ARGUMENT.

The Son of God presents to His Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise: sends *Michael* with a band of Cherubim to dispossess them: but first to reveal to *Adam* future things: *Michael's* coming down. *Adam* shews to *Eve* certain ominous signs: he discerns *Michael's* approach goes out to meet him: the Angel denounces their departure. *Eve's* Lamentation. *Adam* pleads, but submits: the Angel leads him up to a high hill; sets before him in vision what shall happen 'till the Flood.

Milton has shewn a wonderful Art in describing that Variety of Passions, which arise in our first Parents upon the Breach of the Commandment that had been given them. We see them gradually passing from the Triumph of their Guilt through Remorse, Shame, Despair, Contrition, Prayer and Hope, to a perfect and complete Repentance. At the End of the tenth Book they are represented as prostrating themselves upon the Ground, and watering the Earth with their Tears; to which the Poet joins this beautiful Circumstance, that they offered up their penitential Prayers



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Book XI. PARADISE LOST. 665

THUS they, in lowliest plight *a* repentant
stood

Praying ; for from the mercy-seat above,
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead, *b* that sighs now breath'd

L 1 1 2

Unutte-

Prayers in the very Place, where their Judge appeared to them, when he pronounced their Sentence. There is a Beauty of the same Kind in a Tragedy of *Sophocles*, where *Oedipus*, after having put out his own Eyes, instead of breaking his Neck from the Palace Battlements (which furnishes so elegant an Entertainment for our *English* Audience) desires that he may be conducted to the Mount *Citharon*, in order to end his Life in that very Place where he was exposed in his Infancy, and where he should then have died, had the Will of his Parents been executed. As the Author never fails to give a poetical Turn to his Sentiments, he describes in the Beginning of this Book the Acceptance which these their Prayers met with, in a short Allegory formed upon that beautiful Passage in Holy Writ (*Rev. viii. 4.*) 'And another Angel came and stood at the Altar, having a golden Censer ; and there was given to him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar which was before the Throne ; and the Smoke of the Incense, which came with the Prayers of the Saints, ascended up before God.' We have the same Thought expressed a second Time in the Intercession of the Messiah, which is conceived in very emphatic Sentiments and Expressions. *Addison.*

a Dr. Bentley thinks, that the Author intended it 'repentant kneel'd,' because it is said in Ver. 150. and in B. x. 1099. that they *kneel'd* and *fell prostrate*. But *stood* here has no other Sense than that of the Noun-Substantive *were*. So in B. ii. 55. *stand in Arms*, signifies *are in Arms*. In the same Sense the *Latin* and *Greek* for *stood* is often used. *Pearce.*

b According to St. Paul, Rom. viii. 26.

Unutterable, which the spirit of pray'r 6
 Inspir'd, and wing'd for heav'n with speedier
 flight

Than loudest oratory, c Yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when the antient pair
 In fables old (less antient yet than these) 11

Deucalion and chaste *Pyrrha*, to restore
 The race of mankind drown'd, before the shrine
 Of *Themis* stood devout. To heav'n their pray'rs
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate: in they pass'd

Dimen-

c Dr. Bentley throws out five or six Verses here, as the Editor's mere Rubbish and Rags; and yet I don't doubt but most Readers will find a great Beauty in them. The Case of *Deucalion* and *Pyrrha* (as represented by the Heathen Poets) was the only one that in any remarkable Way resembled that of *Adam* and *Eve*, and therefore the Poet could hardly fail to bring it by Way of Comparison. Let us examine now with the Doctor, how this Circumstance is worked up. He asks why, 'Yet their Port?' as if something had preceded which was diminishing of them. Something of that Sort had preceded, though not immediately; for yet relates to the first Verse of this Book, the intermediate Verses being to be understood by way of Parenthesis: They stood in lowest Plight praying, yet their Port was not of mean Suitors. This is the Connection, and then yet is proper. But was the Editor bewitched (says the Doctor) with his old Fables, less antient than these? Is *Adam* and *Eve*'s History an old Fable too, by this Editor's own Insinuation? But the Doctor bethinks himself better immediately, and supposes, that the Pair was less antient, not the Fables. The Doctor says however that if it was so, he should have said, 'less antient yet than this,' i. e. this Pair. But these suits better with their Port, and their Petition, where our first Parents are spoken of in the plural Number. Pearce.

Book XI. PARADISE LOST. 667

d Dimensionless thro' heav'nly doors; then clad
With incense, where the golden altar fum'd,
By their Great Intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began. 21

See, Father, what first fruits on earth are sprung
From Thy implanted grace in man, these sighs,
And pray'rs, which in this golden censer, mix'd
With incense, I Thy Priest before Thee bring: 25
Fruits of more pleasing savor from Thy seed
Sown with contrition in his heart, than those
Which (his own hand manuring) all the trees
Of Paradise could have produc'd, e'er sal'n
From innocence. Now therefore bend Thine
ear 30

To supplication, hear his sighs, though mute;
Unskilful with what words to pray, let Me
Interpret for him: *e* Me his advocate
And propitiation; all his works on Me,
Good or not good ingraft: My merit those 35
Shall perfect; and for these, My death shall pay.
Accept Me, and in Me from these receive
f The smell of peace tow'rd mankind: let him
live

Before Thee reconcil'd, at least his days
Number'd, tho' sad; 'till death (his doom, which I
To mitigate thus plead, not to reverse) 41
To better life shall yield him: where with Me

L 113

All

d As these Prayers were of a spiritual Nature, not
as Matter that has Dimensions, Measure and Proportion,
they passed *through* Heaven's Gates without any
Obstruction. *Richardson.*

e See 1 John ii. 1, 2.

f The Peace-Offering is frequently called 'an
'Offering of sweet Savour unto the Lord,' *Lev.*
iii. 5.

All My redeem'd may dwell in joy and bliss ;
 g Made one with Me, as I with Thee am One.

To whom the Father, without cloud, serene.

All Thy request for man, accepted Son,
 Obtain ; all Thy request was My decree.

But longer in that paradise to dwell,
 The law I gave to nature him forbids.

Those pure immortal elements, that know
 b No gross, no unharmonious mixture foul,

Eject him, tainted now : and purge him off,
 As a distemper, gross to air as gross,

And mortal food, as may dispose him best
 For dissolution wrought by sin, that first

Distemper'd all things ; and of incorrupt,
 Corrupted. I at first with two fair gifts

Created him endow'd ; with happiness
 And immortality : that fondly lost,

This other serv'd but to eternize woe :
 'Till I provided death : so death becomes

His final remedy ; and, (after life

Try'd in sharp tribulation, and refin'd

By faith and faithful works ;) to second life,

(Wak'd in the renovation of the just)

Resigns him up, with heav'n and earth renew'd.

But let Us call to synod all the Blest

Thro'

g See *John* xvii. 21, 22.

b Dr. Bentley reads 'no *Dross*,' because *gross* comes again within two Lines. But what Connection is there between the Ideas of *Elements* and *Dross*? Pure Metals may be said to know no *Dross*; but of pure *Elements* it is better to say that they know no *gross Mixture*. This reminds me to warn the Reader not to join *gross* to *Distemper* in Ver. 53. (as the Doctor does) but to point the Passage thus, as in all the other Editions,

— And purge him off

As a Distemper, gross to Air as gross:

Deane

Book XI. PARADISE LOST. 669

Thro' heav'n's wide bounds : from them I will
not hide

My judgments, how with mankind I proceed ;
As how with peccant Angels late they saw ; 70
And in their state, tho' firm, stood more con-
firm'd.

He ended, and the Son gave signal high
To the bright minister that watch'd : he blew
His trumpet, *i* heard in *Oreb* since perhaps 74
When God descended ; and perhaps once more
To sound at general doom. The angelick blast
Fill'd all the regions : from their blissful bow'rs
Of amarantin shade, fountain, or spring,
By the waters of life, where-e'er they sat
In fellowships of joy, the Sons of Light 80
Hasted, resorting to the summons high ;
k And took their seats : 'till from His throne
supreme

Th' Almighty thus pronounc'd His Sovran Will.

! O Sons, like one of Us man is become
To know both good and evil, since his taste 85
Of

i See *Exod.* xx. 18. *1 Theff.* iv. 16.

k Dr. *Bentley* says, that if the Poet gave it thus,
he had forgot himself ; for he never makes the An-
gels sit round the Throne of God : But if he never
did elsewhere, he has Authority for doing it here. I
know that it is a Maxim with the Schoolmen, that
only the Three Persons in the Trinity *sit* ; but this is
contrary to Scripture ; for in *Rev.* iv. 4. and *xi.* 16.
the four and twenty Elders are described as ' sitting
' on *Seats* round about the Throne.' There is no
Occasion then to read with the Doctor, ' and took
' their *Stand* ; especially when it is considered, that
the Idea of *taking* suits so much better with *Seats*
than *Stand*. *Pearce.*

! The assembling of all the Angels of Heaven, to
hear the solemn Decree passed upon Man, is repre-
sented

Of that defended fruit : but let him boast
His knowledge of good lost, and evil got :
Happier, had it suffic'd him to have known
Good by it self, and evil not at all.

He sorrows now, repents, and prays contrite ; 90
My motions in him : longer than they move,
His heart I know how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, (dream at least to live 95
For ever) to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken ; fitter soil.

Michael, this My behest have' thou in charge,
Take to thee from among the Cherubim 100
Thy choice of flaming warriors ; lest the fiend,
(Or in behalf of man, or to invade
Vacant possession) some new trouble raise.
Haste thee, and from the Paradise of God,
Without remorse, drive out the sinful pair ; 105
From hallow'd ground th' unholy : and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet lest they faint,
At the sad sentence rigorously urg'd,
(For I behold them soften'd, and with tears 110
m Bewailing their excess) all terror hide.

sented in very lively Ideas. The Almighty is here described as remembering Mercy in the Midst of Judgment, and commanding *Michael* to deliver his Message in the mildest Terms, lest the Spirit of Man, which was already broken with the Sense of his Guilt and Misery, should fail before him. *Addison*.

m Dr. Bentley says, that *Excess* must be explained by the *Inabstinence* of *Eve*, Ver. 476. and he thinks it here too soft a Word for their Transgression. But if *Excess* and *Inabstinence* are the same, will not this

Objection

Book XI. PARADISE LOST. 671

If patiently thy bidding they obey,
 Dismiss them not disconsolate : reveal
 To *Adam* what shall come in future days,
 As I shall thee inlighten : intermix 115
 My cov'nant in the woman's seed renew'd :
 So send them forth, tho' sorrowing, yet in peace.
 And on the east-side of the garden place
 (Where entrance up from *Eden* easiest climbs)
 Cherubic watch ; and of a sword the flame 120
 Wide-waving ; all approach far off to fright,
 And guard all passage to the tree of life :
 Lest Paradise a receptacle prove
 To spirits foul, and all My trees their prey ; 124
 With whose stol'n fruit man once more to delude.
 He ceas'd ; and th' Arch-Angelic Pow'r pre-
 par'd
 For swift descent ; with him the cohort bright
 Of watchful Cherubim : *n* four faces each
 Had, like a double *Janus* ; all their shape 129
 Spangled

Objection lie against *Inabstinence* there, as *Excess* here ? I think that *Excess* here was chosen as a soft Word ; all that God here says, has the Marks of Pity in it ; the Sentence is said to be *sad* ; and to have been *rigorously urged* ; *Michael* is bid to *hide all Terror*, and *dismiss them not disconsolate*. It was natural therefore for the same pitying Mind, to give a soft Name to their Crime, and call it only *Excess* ; tho' the Doctor (not reflecting on this) would change it to *Offence*. *Pearce*.

n Among the poetical Parts of Scripture, which *Milton* has so finely wrought into this Part of his Narration, I must not omit that wherein *Ezekiel*, speaking of the Angels who appeared to him in Vision, adds, that 'every one had four Faces, and that their whole Bodies, and their Backs, and their Hands, and their Wings, were full of Eyes round about.' *Addison*.

o Spangled with eyes, more numerous than those
 Of *Argus*; and more wakeful than to drouze,
 Charm'd with *Arcadian* pipe, the past'ral reed
 Of *Hermes*, or his opiate rod. Mean-while,
 To re-salute the world with sacred light 134
 p *Leucothea* wak'd; and with fresh dews imbalm'd
 The earth; when *Adam* and first matron *Eve*,

Had

o Dr. Bentley throws out the greatest Part of the
 three or four following Verses, and reads thus,

Four-fac'd were each,

And all their Shape spangled with Eyes. Mean
 while, &c.

His chief Objection is to the Expression *more wakeful
 than to drouze*; which (he says) is the same as more
 vocal than to be mute, more white than to be black.
 But the whole Expression is, 'more wakeful than to
 'drouze, charm'd with the *Arcadian* Pipe or opiate
 'Rod of *Hermes*.' When two such powerful Causes
 of *drouzing* are mentioned, there is great Force in
 saying, they were *more wakeful* than to be influenced
 by them. Pearce

Janus was a King in *Italy*, and is represented
 with two Faces, to denote his great Wisdom, look-
 ing upon Things past and to come; and the Mention
 of a well known Image with two Faces may help to
 give us an Idea of others with four.

Argus. *Jupiter* having transformed *Io* into a Cow
 to deceive *Juno*, she, perceiving the Artifice, begg'd
 the Cow of him, and committed her to the Care of
Argus, who had a hundred Eyes, which slept by two
 only at a Time. But *Jupiter* sent his Son *Mercury*,
 called also *Hermes*, with his Pipe made of Reeds by
Pan, the God of Shepherds in *Arcadia*, and his opi-
 ate Rod, that is, his *Caduceus*. He drouz'd all the
 Eyes, cut off *Argus's* Head, and rescu'd *Io*, Ovid.
 Met. i. Fab. 10, 11. Richardson.

p Or the white Goddess, as the Name imports; 'tis
 the earliest Morning, the Dawning of the Day, pre-
 ceding *Aurora*; purpled or gilded with the Sun's
 Beam approaching. See *Lucret.* v. 565. Richardson.

Had ended now their orisons ; and found
Strength added from above ; new hope to spring
Out of despair ; joy, but with fear yet link'd ;
Which thus to *Eve* his welcome words renew'd.

Eve, easily may faith admit, that all 141

The good which we enjoy, from heav'n descends ;
But that from us ought should ascend to heav'n
So prevalent, as to concern the mind
Of God High-Blest ; or to incline His Will ; 145

Hard to belief may seem : yet this will pray'r,
Or one short sigh of human breath, up born
Ev'n to the seat of God. For since I sought
By pray'r th' offended Deity t'appease ;

Kneel'd, and before Him humbled all my heart ;
Methought I saw Him placable and mild, 151

Bending His ear : persuasion in me grew
That I was heard with favor ; peace return'd
Home to my breast ; and to my memory 154

His promise, that thy seed shall bruise our foe :
Which, then not minded in dismay, yet now
Assures me that the bitterness of death

Is past, and we shall live. Whence, hail to thee,
q Eve rightly call'd, mother of all mankind,
Mother of all things living, since by thee 160
Man is to live ; and all things live for man.

To whom thus *Eve*, with sad demeanor meek :
Ill-worthy I such title should belong

To me transgressor, who for thee ordain'd
A help, became thy snare : to me reproach 165

Rather belongs, distrust, and all dispraise :
But infinite in pardon was my Judge,

That

q See *Gen.* iii. 20. *Eve* or *Havah*, a Hebrew Word,
which signifies *to live*, in firm Belief that God would
make her the Mother of all Mankind. Our Poet had
called her *Eve* before by Way of Anticipation.
Newton.

That I, who first brought death on all, am grac'd
 The source of life : next favorable thou,
 Who highly thus t'intitle me vouchsaf'st, 170
 Far other name deserving. But the field
 To labor calls us, now with sweat impos'd,
 Though after sleepless night : for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling : let us forth ; 175
 I never from thy side henceforth to stray,
 Where-e'er our days work lies ; tho' now en-
 join'd

Laborious, 'till day droop : while here we dwell
 What can be toilsom in these pleasant walks ?
 Here let us live, though in fall'n state, content. 180
 * So spake, so wish'd much-humbled Eve ;
 but fate

Subscrib'd not : nature first gave signs, impress'd
 On

* The Conference of *Adam* and *Eve* is full of moving Sentiments. Upon their going abroad after the melancholy Night which they had pass'd together, they discover the Lion and the Eagle pursuing each of them their Prey towards the Eastern Gate of Paradise. There is a double Beauty in this Incident, not only as it presents great and just Omens, which are agreeable in Poetry, but as it expresses that Enmity which was now produced in the animal Creation. The Poet, to shew the like Changes in Nature, as well as to grace his Fable with a noble Prodigy, represents the Sun in an Eclipse ; this particular Incident has likewise a fine Effect upon the Imagination of the Reader, in regard to what follows ; for at the same Time that the Sun is under an Eclipse, a bright Cloud descends in the Western Quarter of the Heavens, filled with an Host of Angels, and more luminous than the Sun itself. The whole Theatre of Nature is darken'd, that this glorious Machine may appear in all its Lustre and Magnificence. *Addison.*

Book XI. PARADISE LOST. 675

On bird, beast, air ; air suddenly eclips'd,
 After short blush of morn : nigh in her sight,
 The bird of *Jove*, stoop'd from his aery tour, 185
 Two birds of gayest plumc before him drove :
 Down from a hill the beast that reigns in woods,
 (First hunter then) pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to th' eastern gate was bent their flight. 190
Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd, to *Eve* thus spake.

O *Eve*, some further change awaits us nigh,
 Which heav'n, by these mute signs in nature,
 shews,

Forerunners of his purpose : or to warn 195
 Us haply too secure, of our discharge
 From penalty, because from death releas'd
 Some days : how long, and what 'till then our
 life,

Who knows ? Or more than this, that we are dust,
 And thither must return, and be no more ? 200

Why else this double object in our sight,
 Of flight pursu'd in th' air, and o'er the ground,
 One way the self-same hour ? Why in the east
 Darkness e'er day's mid course ? and morning-
 light

More orient in yon western cloud, that draws 205
 O'er the blue firmament, a radiant white,
 And slow descends, with something heav'nly
 fraught ?

He err'd not ; for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt : 210
 A glorious apparition, had not doubt,

M m m

And

The Eagle. *Stoop* is a Term in Falconry, it means
 coming down towards the Prey. *His aery Tour*, his
 whirling about aloft in Search of it. *Richardson*.

And carnal fear, that day dim'd *Adam's* eye.
 † Not that more glorious, when the Angels met
Jacob in *Mabanaïm*; where he saw
 The field pavilion'd with his guardians bright : 215
 ‡ Nor that which on the flaming mount appear'd
 In *Dothan*; cover'd with a camp of fire,
 Against the *Syrian* King; who to surprize
 One man, assassine like, had levy'd war,
 War unproclaim'd. The Princely Hierarch 220
 In their bright stand there left his Pow'rs, to seize
 Possession of the garden : he alone,
 To find where *Adam* shelter'd, took his way;
 Not unperceiv'd of *Adam*, who to *Eve*, 224
 While the great visitant approach'd, thus spake.

Eve, now expect great tidings, which perhaps
 Of us will soon determine; or impose
 New laws to be observ'd : for I descry,
 From yonder blazing cloud that veils the hill,
 One of the heav'nly host; and by his gait, 230
 None of the meanest : some great Potentate,
 Or of the Thrones above; such majesty
 Invests him coming; yet not terrible,
 That I should fear; nor sociably mild,
 As *Raphael*, that I should much confide; 235
 But solemn and sublime : whom not t'offend,
 With reverence I must meet, and thou retire.

He ended; and th' Arch-Angel soon drew
 nigh ;

Not

† See *Gen.* xxxii. 1, 2.

‡ See 2 *Kings* vi. 13, &c.

¶ I need not observe how properly this Author, who always suits his Parts to the Actors whom he introduces, has employ'd *Michael* in the Expulsion of our first Parents from Paradise. The Archangel on this Occasion, neither appears in his proper Shape, nor in that familiar Manner with which *Raphael* the sociable

I. Book XI. PARADISE LOST. 677

Not in his shape cælestial, but as man
 Clad to meet man : over his lucid arms 240
 A military vest of purple flow'd ;
 Livelier than *w Melibæan*, or the grain
x Of *Sarra*, worn by Kings and Heroes old
 In time of truce ; *y Iris* had dip'd the wooff ;
 His starry helm unbuckled, shew'd him prime 245
 In manhood, where youth ended : by his side
 (As in a glist'ring zodiack) hung the sword,
Satan's dire dead ; *z* and in his hand the spear.
Adam bow'd low : he, kingly, from his state

M m m 2 Inclind

sociable Spirit entertained the Father of Mankind before the Fall. His Person, his Post, and Behaviour, are suitable to a Spirit of the highest Rank, and exquisitely described in the following Passage. *Addison*.

w Melibæa, a City of *Thessaly*, famous for a Fish called *Ostrum*, there caught, and used in dying the richest Purple.

x The Dye of *Tyre*, named *Sarra* of *Sar*, the *Phœnician* Name of a Fish there taken, whose Blood made the purple Colour.

y The Rainbow had given its Colours e'er 'twas wove. One of the Colours of the Rainbow is purple.

z The Construction of this, and of the former Part of the Period, is indeed thus : By his Side hung the Sword, and the Spear in his Hand. The Image then is, that as his Sword hung loosely in his Belt, he carried the Spear negligently in his Hand as he advanced towards *Adam* ; and perhaps this is the Picture intended to be given. But the Reader is at Liberty to imagine the Spear carried in the Angel's Hand in what Attitude pleases him best, or several ; for 'tis common with the Antients for the Verb not to be applicable to all the Members of the Period. So here *hung* may be restrained to the Sword only. There is another like Instance, B. iv. 509. *Pines* agrees to *Desire* only. So 707. of the same Book, vi. 202. *Markland* on *Statius's Sylv.* i. 179. gives several Instances of this in the Antients. *Richardson*.

678 PARADISE LOST. Book XI.

Inclin'd not, but his coming thus declar'd. 250

Adam, heav'n's high behest no preface needs;
Sufficient that thy pray'rs are heard, and death,
(Then due by sentence when thou didst transgress)
Defeated of his seizure, many days

Giv'n thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done 256
May'st cover: well may then thy Lord, pleas'd,
Redeem thee quite from death's rapacious claim.
But longer in this Paradise to dwell

Permits not: to remove thee I am come, 260
And send thee from the garden forth, to till
The Ground whence thou wast taken, fitter soil.

a He added not; for *Adam* at the news
Heart-struck with chilling gripe of sorrow stood,
'That all his senses bound; *Eve*, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the Place of her retire.

b O unexpected stroke, worse than of death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of Gods? where I had hope to spend,
Quiet,

a How naturally and justly does *Milton* here describe the different Effects of Grief upon our first Parents! Mr. *Addison* has already remarked upon the Beauty and Propriety of *Eve's* Complaint; but I think there is an additional Beauty to be observed, when one considers the fine Contrast which there is between that and *Adam's* Sorrow, which was silent and thoughtful, as *Eve's* was loud and hasty, but consistent with the different Characters of the Sexes, which *Milton* has indeed kept up with great Exactness through the whole Poem. *Thyer.*

b *Eve's* Complaint, upon hearing that she was to be removed from the Garden of Paradise, is wonderfully beautiful; the Sentiments are not only proper to the Subject, but have something in them particularly soft and moving. *Addison.*

Book XI. PARADISE LOST. 679

Quiet, though sad, the respite of that day 272

That must be mortal to us both. O flow'rs,

That never will in other climate grow ;

My early visitation, and my last 275

At ev'n, which I bred up with tender hand

From the first op'ning bud, and gave ye names,

Who now shall rear ye to the sun, or rank

Your tribes, and water from th' ambrosial fount ?

Thee lastly, nuptial bow'r, by me adorn'd 280

With what to sight, or smell, was sweet, from
thee

How shall I part, and whither wander down

Into a lower world ; to this obscure,

And wild ? c How shall we breathe in other air

Less pure, accusom'd to Immortal fruits ? 285

Whom thus the Angel interrupted mild :

Lament not, *Eve*, but patiently resign

What justly thou hast lost : nor set thy heart,

Thus over-fond, on that which is not thine.

Thy going is not lonely ; with thee goes 290

Thy husband ; him to follow thou art bound :

Where he abides, think there thy native soil.

Adam, by this from the cold sudden damp

Recov'ring, and his scatter'd spirits return'd ;

M m m 3

To

c Dr. Bentley thinks that some Words were here
dropt of the Author's Copy, which he supplies thus,

—How shall we breathe in *Air less pure* ?

What eat, accusom'd to immortal Fruits ?

He asks, what do the *Fruits*, now to be parted with,
signify to her *breathing in other Air* ? But this Que-
stion does not include all the Words necessary for un-
derstanding the Passage ; because those Fruits were
immortal ones, therefore questions how she should
be able to *breathe* in less pure Air : To eat (for the
future) Fruits not immortal, and to have Air less
pure, too, were Circumstances which might well
justify her solicitous Enquiry about her breathing in
the lower World. *Pearce*.

680 PARADISE LOST. Book XI.

To *Michael* thus his humble words address'd. 295
d Cœlestial, whether among the Thrones, or
nam'd

Of them the highest; for such of shape may seem
Prince above Princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing, end us: what besides 300
Of sorrow and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place (our sweet
Recess, and only consolation left
Familiar to our eyes) all places else 305
Inhospitable appear, and desolate;
Not knowing us, nor known. And if by pray'r
Incessant, I could hope to change the will
Of Him Who all things can, I would not cease
To weary Him with my assiduous cries. 310
But pray'r against His absolute decree
No more avails, than breath against the wind;

Blown

d *Adam's* Speech abounds with Thoughts which
are equally moving, but of a more masculine and ele-
vated Turn. Nothing can be conceived more sub-
lime and poetical than the following Passages in it,

This most afflicts me, that departing hence, &c.

Addison.

There is the same Propriety in these Speeches of
Adam and *Eve*, as the Critics have observed in the
Speeches of *Priam* and *Hecuba*, to dissuade *Hector*
from fighting with *Achilles* in the 22d Book of the
Iliad, where the Sentiments are excellently adapted
to the different Characters of the Father and Mother.
And this, says Mr. *Pope*, puts me in Mind of a judi-
cious Stroke in *Milton*, with regard to the several
Characters of *Adam* and *Eve*. When the Angel is
driving them both out of Paradise, *Adam* grieves that
he must leave a Place where he had conversed with
God and his Angels; but *Eve* laments that she shall
never more behold the fine Flowers of *Eden*. Here
Adam mourns like a Man, and *Eve* like a Woman.

Book XI. PARADISE LOST. 681

Blown stifling back on him that breathes it forth :
Therefore to His great bidding I submit.

This most afflicts me, that departing hence, 315
As from His face I shall be hid, depriv'd
His blessed count'nance : Here I could frequent
With worship, place by place, where He vouch-
saf'd

Presence Divine : and to my sons relate ;
On this Mount he appear'd : under this tree 320
Stood visible ; among these pines His Voice
I heard ; here with Him at this fountain talk'd.
So many grateful altars I would rear
Of grassy turf ; and pile up every stone
Of lustre from the brook, *e* in memory, 325
Or monument to ages : and thereon
Offer sweet-smelling gums and fruits and flow'rs.
In yonder nether world where shall I seek
His bright appearances, or foot-step trace ?
For though I fled Him angry, yet recall'd 330
To life prolong'd, and promis'd race, I now
Gladly behold, *f* though but His utmost skirts
Of glory ; and far off His steps adore.

To whom thus *Michael* with regard benign.

Adam

e Dr. *Bentley* asks what Difference there is between *Memorial* and *Monument*, that or must separate them. I think that by *in Memory Adam*, means for a Memorial to himself, for Marks by which he might remember the Places of God's Appearance. But because his Sons (who had not seen God appearing there) could not be said to remember them ; he therefore changes his Expression, and says, *or in Monument to Ages*, i. e. to warn, teach and instruct them that God formerly appeared there to me. The Doctor not perceiving this Sense of the Passage, would read,

—From the *Brooks* in Memory,

A Monument to Ages.

Pearce.

f He alludes to *Exod.* xxxiii. 22, 23.

682 PARADISE LOST. Book XI.

Adam, thou know'st heav'n His, and all the
earth ; 335

Not this rock only, His Omnipresence fills
Land, sea, and air, *g* and every kind that lives,
Fomented by His virtual pow'r, and warm'd.

All th' earth He gave thee to possess, and rule ;
No despicable gift ; surmise not then 340

His presence to these narrow bounds confin'd
Of Paradise, or *Eden* : this had been

Perhaps thy capital seat, from whence had spread
All generations ; and had hither come,

From all the ends of th' earth to celebrate 345
And reverence thee, their great progenitor.

But this præ-eminence thou hast lost ; brought
down

To dwell on even ground now with thy sons.

Yet doubt not but in valley, and in plain,

God is, as here ; and will be found alike 350

Present, and of His presence many a sign

Still following thee, still compassing thee round

With goodness, and paternal love, His face

Express, and of His steps the track divine.

Which that thou may'st believe, and be con-
firm'd 355

E'er thou from hence depart ; know, I am sent
To

g Dr. Bentley reads, 'and every *Creature* lives ;'
because (he says) it was not the Author's Intention
to say, that *his Omnipresence fills every living Kind*.
It is hard (I think) to know that this was not the
Author's Intention, especially when it is not (and I
think cannot be) shewn to be improper here : But
the Doctor might have made the Passage to his
Mind without so great a Change as he introduces ;
he might have pointed the preceding Verses thus,

Adam, thou know'st Heaven his and all the Earth,
Nor this Rock only (his Omnipresence fills
Land, Sea, and Air) and every Kind that lives, &c.

Pearce.

Book XI. PARADISE LOST. 683

To shew thee what shall come in future days
 To thee, and to thy offspring: good with bad
 Expect to hear; supernal grace contending
 With sinfulness of men; thereby to learn 360
 True patience; and to temper joy with fear,
 And pious sorrow; equally inur'd
 By moderation either state to bear,
 Prosperous or adverse: so shalt thou lead
 Safest thy life, and best prepar'd indure 365
 Thy mortal passage when it comes. Ascend
 b This hill; i let *Eve* (for I have drench'd her
 eyes)
 Here sleep below; while thou to foresight
 wak'st;
 As once thou slept'st, whilst she to life was form'd.
 To whom thus *Adam* gratefully reply'd. 370
 Ascend

b The Angel afterwards leads *Adam* to the highest Mount of Paradise, and lays before him a whole Hemisphere, as a proper Stage for those Visions which were to be represented on it. I have here observed, how the Plan of *Milton's* Poem is in many Particulars greater than that of the *Iliad* or *Aeneid*. *Virgil's* Hero, in the last of these Poems, was entertained with a Sight of all those who were to descend from him; but though that Episode is justly admired as one of the noblest Designs in the whole *Aeneid*, every one must allow, that *Milton's* is of a much higher Nature. *Adam's* Vision is not confined to any particular Tribe of Mankind, but extends to the whole Species. *Addison*.

i It may be asked, why *Eve* was not permitted to see this Vision, as she had no less Occasion than *Adam*, thereby to learn true Patience. But here *Milton* only continues the same Decorum which he had before observed, when he made *Eve* retire upon *Raphael's* beginning his Conference with *Adam*, B. viii. Besides, the Tenderneſs of the female Mind could not be supposed able to bear the shocking Scenes, which were going to be represented. *Thyer*.

Ascend, I follow thee, safe guide, the path
Thou lead'st me ; and to the hand of heav'n sub-
mit,

However chaf't'ning, to the evil turn
My obvious breast ; arming to overcome
By suffering, and earn rest from labor won ; 375
If so I may attain. So both ascend,
In the visions of God. It was a hill,
Of Paradise the highest ; from whose top
The hemisphere of earth, in clearest ken, 379
Stretch'd out to th' amplest reach of prospect lay.
Not high'r that hill, nor wider looking round,
Whereon (for different cause) the tempter set
Our second *Adam*, in the wilderness,
To shew Him all earth's kingdoms and their
glory. 384

His eye might there command wherever stood
City, of old or modern fame ; the seat
Of mightiest empire : from the destin'd walls
Of *Cambalu*, seat of *Cathaian Can* ;

And

k See *Matt.* iv. 8. *1 Cor.* xv. 47.

l *Cambala*, *Campphala* ; i. e. the City of the Great Lord. A vast City in the North of *Tartary*, the Capital of *Cathai* or *China*, and the same as *Pekin* ; the Residence of the Emperors of *China*. *Cham*, or *Chan*, i. e. the Great Lord or Emperor ; an antient Title of Honour given to the Emperor of *Tartary* and *China*. *Samarcond*, a *Persian* Word, signifying razed, demolish'd, by *Shamare*, a Person of that Name, who destroyed it in his Expedition to *China* ; the Capital of *Zagathy* or *Sogdiana*, a Southern Province of *Tartary*, rising out of Mount *Taurus*. *Temir*, a *Tartarian* Word, signifying happy or fortunate Iron, because of his victorious Sword ; called *Tamerlane* by us ; a most victorious Prince of the Posterity of *Zingis Chan*, born A. D. 1336. of him the present *Moguls* are descended. *Paquin* or *Pekin*, the capital City of the Province of *Pequin*, and the Metropolis of

Book

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Book XI. PARADISE LOST. 685

And Samarcand by Oxus, *Temir's* throne ;
 To *Pekin*, of *Sinean* Kings : and thence 390
 To *Agra*, and *Labor*, of great *Mogul* ;
 Down to the golden *Chersonese* : or where
 The *Persian* in *Ecbatan* sat ; or since
 In *Hispahan*, or where the *Russian* *Kzar*
 In *Moscow* ; or the *Sultan* in *Bizance*. 395
Turcheſtan-born ; nor could his eye not ken

Th'

of all *China*. *Sinean*, from *Sinai*, the People of
China ; here, the Throne of the Emperors of *China*.
Agra, the capital City of the Province of *Agra*, larger
 than *Dehli*, and a great City in *India*. *Labor*, or
Lhor, a *Persian* Word, the capital City or Province of
 the Kingdom or Province of *Labor*, which contains
 ſeveral Kingdoms. *Mogul*, or *Moghol*, a *Tartarian*
 Word, ſignifying *white* ; becauſe they deſcended from
 the *Moghol Tartars*, or ſome *white Men*, who invaded
India, under a Captain or King, called *Magor* or
Magol ; and erected a Kingdom in *Bengal*, &c. about
 A. D. 1187. Now the *Moguls* are Emperors of all
India, extended from *Persia* on the Weſt, *Tartary* on
 the North, *China* on the Eaſt, and the *Indian Ocean*
 on the South. *Chersonese*, a *Peninſula*, becauſe it is a
 Piece of Land ſurrounded by the Sea except at one
 Place, which joins it to the Continent ; a vaſt Tract
 of Land comprehending the large *Peninſula* of the
Ganges, the moſt ſouthern Part of the *Eaſt Indies*,
 between *Sumatro* and *Borneo* ; called by the Antients
 the *Golden Chersonese*, becauſe it abounded with Gold,
 now the Promontory of *Malacca*. *Persia* in ſacred
 Scripture is called *Cuth* ; alſo *Elam*, the Son of *Sem*,
 who firſt ſettled there with his Poſterity. *Ecbatan*,
 now *Tauris*, and in Poſſeſſion of the *Persians*. *Hispahan*,
 or *Iſpahan*, the Metropolis of *Persia*. *Kſar*,
Czar, or *Tzar*, i. e. King. A Title of the Emperors
 of *Muſcovy* or *Ruſſia*. *Mosca*, or *Moscow*, the chief
 City of *Muſcovy*. *Byzance*, or *Byzantium*, now *Conſtantinople*.
Turcheſtan, a Kingdom or Province of
Zagathaian Tartary, on the Eaſt Side of the *Caspian*
 Sea

Th' empire of *Negus*, to his utmost Port
Ercoco ; and the less maritim Kings,
Mombaza, and *Quiloa*, and *Melind*,
 And *Sofala* (thought *Ophir*) to the realm 400
 Of *Congo*, and *Angola*, farthest south :
 Or thence, from *Niger* flood to *Atlas* mount,
 The kingdoms of *Almansor*, *Fex*, and *Sus*,
Morocco, and *Algiers*, and *Tremisen* :
 Or *Europe* thence, and where *Rome* was to sway
 The world : in spirit perhaps he also saw 406
 Rich

Sea. *Negus*, or *Neguz*, the Emperor of *Abyssinia* in Upper *Ethiopia*. *Ercoco*, a Sea-port Town of *Ethiopia*, on the *Red Sea*, near the *Persian Ocean*. *Mamboza*, the Capital of a small Kingdom of the same Name in the Eastern Ocean, subject to the Emperor of *Ethiopia* in *Zanguebar*, now subject to the King of *Mombosa*, who calls himself Emperor of the World. *Quiloa*, a capital and pleasant City in an Island of the same Name, between *Mosambique* and *Melind*, on the Eastern Shore of *Africa* in *Ethiopia Inferior*. *Melind*, or *Melinaa*, the Capital of a small Kingdom on the Coast of *Zanguebar*, between *Mamboza* and *Plata*, belonging to *Ethiopia Superior* near the Lake *Calice*. *Sofala*, a petty Kingdom in Lower *Ethiopia*. *Ophir*, Heb. *abounding in Riches*, a Place where the purest Gold abounded ; about which there are many Conjectures among the Learned : Or from *Ophir* the Son of *Joktan*, Son of *Sem*, who first settled there. There is one of that Name in *Arabia*, whence *David* brought much Gold ; another in the *East Indies*, from which King *Solomon*, and *Hiram* King of *Tyre*, fetched Gold, with many other valuable Commodities ; which some now take to be the Island of *Ceylon*. *Congo*, a vast Country on the Western Shore of *Africa* in the Lower *Ethiopia*. *Angola*, situated between *Malaman* on the South, *Malemba* on the East, and *Proper Congo* on the West, near the Line. *Niger*, i. e. *black* ; because it runs through a Soil that is all covered with Dust that is black and scorched with the

Call *El Dorado*. *m* But to nobler sights,
Michael from *Adam's* eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve; for he had much to see; 415
 And from the Well of Life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd
 (Ev'n to the inmost seat of mental sight)
 That *Adam*, now inforc'd to close his eyes,
 Sunk down, and all his spirits became intranc'd:
 But him the gentle Angel by the hand 421
 Soon rais'd, and his attention thus recall'd.

Adam, now open thy eyes; and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee; who never touch'd
 Th' excepted tree; nor with the snake conspir'd;
 Nor

it by his own Name. By *Geryon's Sons*, *Milton* means
 the *Spaniards*. *El Dorado*, i. e. the Golden City, so
 called by the *Spaniards*, but its proper Name is *Ma-*
noa or *Manhoa*, the Capital of *Guiana*, the greatest
 City of *South America*, or perhaps upon Earth. *Pa-*
terson.

Thus, says *Newton*, *Milton* surveys the four dif-
 ferent Parts of the World, but it must be confessed,
 more with an Ostentation of Learning, than with any
 additional Beauty of the Poem. But Mr. *Thyer* is of
 Opinion, that such little Sallies of the Muse, agree-
 ably enough diversify the Scene, and observes that
Tasso, whose *Godfrey* is no imperfect Model of a reg-
 ular Epic poem, has in his 15th Canto employed
 no less than 30 or 40 Stanza's together in a De-
 scription of this Sort, which had no necessary Con-
 nection with the general Plan. And I should be
 glad to know of the Doctor, how he can conceive
 or suppose a Geographical Description of the Earth
 could be made without naming or pointing out the
 various Kingdoms, Rivers, and Cities. of the greatest
 Eminence upon it? *J. M.*

m See *Dan. x. 8*, &c. *Rev. i. 17*.

Book XI. PARADISE LOST. 689

Nor sin'd thy sin ; yet from that sin derive 427
Corruption, to bring forth more violent deeds.

o His eyes he open'd, and beheld a field,
Part arable and tilth ; whereon were sheaves 430
New reap'd : the other part, sheep-walks and
folds ;

I'th' midst, an altar, as the land-mark, stood ;
Rustic, of grassy sod : thither anon

p A sweaty reaper from his tillage brought 434
First fruits, the green ear, and the yellow sheaf,
Unculi'd, as came to hand : a shepherd next,
More meek, came with the firstlings of his flock,
Choicest and best : then sacrificing laid
The inwards and their fat, with incense strew'd,
On the cleft wood, and all due rites per-
form'd : 440

His off'ring soon propitious fire from heav'n
Consum'd, with nimble glance, and grateful steam:
The other's not, for his was not sincere.

Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stone, 445
That beat out life : he fell, and deadly pale,
Groan'd out his soul, with gushing blood effus'd.
Much at the sight was *Adam* in his heart

Dismay'd, and thus in haste to th' Angel cry'd,
O Teacher, some great mischief hath be-
fall'n 450

N n n z

To

n See *Exod.* xxxii. 30. 1 *John* v. 16.

o In this great Review which *Adam* takes of all
his Sons and Daughters, the first Objects he is pre-
sented with, exhibit to him the Story of *Cain* and
Abel, which is drawn together with much Closeness
and Propriety of Expression. That Curiosity and
natural Horror, which arises in *Adam* at the Sight of
the first dying Man, is touched with great Beauty.
Addison.

p See *Gen.* iv. 2.

To that meek man, who well had sacrific'd :
Is piety thus, and pure devotion paid ?

T' whom *Michael* thus (he also mov'd) reply'd :
These two are brethren, *Adam*, and to come
Out of thy loins : th' unjust the just hath slain 455
For envy, that his brother's offering found
From heav'n acceptance : but the bloody fact
Will be aveng'd ; *q* and th' other's faith approv'd,
Lose no reward ; though here thou see him die,
Rolling in dust, and gore. To which our fire. 460

Alas, both for the deed, and for the cause !
But have I now seen Death ? is this the way
I must return to native dust ? O sight
Of terror, foul, and ugly to behold,
Horrid to think, how horrible to feel ! 465

To whom thus *Michael*. Death thou hast seen
In his first shape on man : but many shapes
Of Death, and many are the ways that lead
To his grim cave : all dismal, yet to sense
More terrible at th' entrance, than within. 470
Some (as thou saw'st) by violent stroke shall die ;
By fire, flood, famine, by intemperance more,
In meats and drinks, which on the earth shall
bring

Diseases dire : of which a monstrous crew
Before thee shall appear ; that thou may'st know
What misery th' inabstinence of *Eve* 476
Shall bring on men. r Immediately a place

Before

q See *Heb.* xi. 4.

r The second Vision sets before him the Image of
Death in a great Variety of Appearances. The An-
gel, to give him a general Idea of those Effects, which
his Guilt had brought upon his Posterity, places be-
fore him a large Hospital or Lazar-house, filled with
Persons lying under all Kinds of mortal Diseases.
How finely has the Poet told us, that the sick Persons
languished

Book XI. PARADISE LOST. 691

Before his eyes appear'd, sad, noisom, dark,
 A lazaz-house it seem'd ; wherein were laid
 Numbers of all diseas'd ; all maladies 480
 Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all fev'rous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestin stone and ulcer, cholic pangs,
 Dæmoniac phrenzy, moaping melancholy, 485
 And moon-struck madness, pining atrophy,
 , Marasmus, and wide-wasting pestilence,
 Dropsies, and Asthma's, and joint-racking rheums.
 Dire was the tossing, deep the groans ; Despair
 Tended the sick, busiest from couch to couch ; 490
 And over them triumphant Death his dart
 Shook ; but delay'd to strike, though oft invoc'd
 With vows, as their chief good, and final hope.
 Sight so deform what heart of rock could long
 Dry-ey'd behold ? *Adam* could not, but wept, 595
 Though not of woman born ; compassion quell'd
 His best of man, and gave him up to tears
 A space ; 'till firmer thoughts restrain'd excess,
 And scarce recovering words his plaint renew'd.
 O miserable mankind ! to what fall 500
 Degraded, to what wretched state reserv'd !
 Better end here unborn. Why is life giv'n

N n n 3

To

languished under lingering and incurable Distempers,
 by an apt and judicious Use of such imaginary Beings
 as those I mentioned in my last Paper ! (See B. x.)
 The Passion, which likewise rises in *Adam* on this
 Occasion, is very natural. The Discourse between
 the Angel and *Adam* which follows, abounds with
 noble Morals. *Addison*.

These three Lines were not in the first, but were
 added by the Author in the second Edition, to swell
 the Horror of the Description. *Dr. Bentley* is for
 striking them out again, but *Mr. Pope* says they are
 three admirable Lines.

692 PARADISE LOST. Book XI.

To be thus wrested from us? rather, why
 Obtruded on us thus? who, if we knew
 What we receive, would either not accept 505
 Life offer'd; or soon beg to lay it down;
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man, (created once
 So goodly, and erect, though faulty since)
 To such unsightly sufferings be debas'd 510
 Under inhuman pains? Why should not man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And, for his Maker's image sake, exempt?

Their Maker's image, answer'd *Michael* then
 Forsook them, when themselves they vilify'd 516
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of *Eve*
 Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own:
 Or, if His likeness, by themselves defac'd:
 While they pervert pure nature's healthful rules
 To loathsome sickness: worthily since they
 God's Image did not reverence in themselves. 525

I yield it just, said *Adam*, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust?
 There is, said *Michael*, if thou well observe 530
 The rule of *not too much*; by temperance taught
 In what thou eat'st and drink'st; seeking from
 thence

Due nourishment; no gluttonous delight:
 'Till many years over thy head return:
 So may'st thou live; 'till, like ripe fruit, thou
 drop 535
 Into thy mother's lap; or be with ease
 Gather'd

Book XI. PARADISE LOST. 693

Gather'd, not harshly pluck'd ; for death mature.
This is Old Age : † but then thou must outlive
Thy youth, thy strength, thy beauty ; which will
change

To wither'd, weak, and gray : thy senses then
Obtuse, all taste of pleasure must forgo, 541
To what thou hast ; and for the air of youth,
(Hopeful and chearful) in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down ; and last consume
The balm of life. To whom our ancestor. 546

Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit,
Fairest and easiest of this cumb'rous charge ;
Which I must keep 'till my appointed day 550
Of rend'ring up, and patiently attend
My dissolution. *Michael* reply'd.

Nor love thy life, nor hate ; but what thou
liv'st,
Live well ; how long or short, permit to heav'n :
And now prepare thee for another sight. 555

“ He look'd, and saw a spacious plain, whereon
Were

† There is something very just and poetical in this
Description of the Miseries of old Age ; so finely con-
trasted as they are with the opposite Pleasures of
Youth. It is indeed short, but vastly expressive, and
I think ought to excite the Pity as well as Admi-
ration of the Reader ; since the Poet no doubt is here
describing what he felt at the Time he wrote it, be-
ing then in the Decline of Life, and troubled with
various Infirmities. *Thyer.*

“ As there is nothing more delightful in Poetry
than a Contrast and Opposition of Incidents, the Au-
thor, after this melancholy Prospect of Death and
Sickness, raises up a Scene of Mirth, Love, and Jol-
lity. The secret Pleasure that steals into *Adam's*
Heart, as he is intent upon this Vision, is imagined
with

Were tents of various hue: by some were
herds

Of cattle grazing: others, whence the sound
Of Instruments, that made melodious chime,
Was heard, of harp and organ; and who mov'd
Their stops and chords, was seen: his volant
touch

Instinct through all proportions, low and high,
Fled, and pursu'd transverse the resonant fugue.

In other part, stood one who at the forge
Lab'ring, two massy clods of ir'n and brass
Had melted (whether found where casual fire
Had wasted woods, on mountain, or in vale,
Down to the veins of earth; thence gliding hot
To some cave's mouth; or whether wash'd by
stream

From under ground) the liquid ore he drain'd
Into fit molds prepar'd; from which he form'd
First his own tools: then, what might else be
wrought

Fusil, or grav'n in metal. After these,
(But on the hither side) a different sort

From

with great Delicacy. I must not omit the Description
of the loose female Troop, who seduced the Sons of
God, as they are called in Scripture

But that fair female Troop thou saw'st, &c.

Addison.

See Gen. iv. 20, 21.

His nimble Fingers, as if inspired, flew through
all the various Distances of Sound, o'er all Proportions,
low or high, treble or base, and through all its
Parts followed the sounding Symphony. A Fugue
(of Fuga Latin, a Flight) is in Music the Correspondency
of Parts, answering one another in the same
Notes, either above or below; therefore exactly and
graphically stiled *resonant*, as sounding the same
Notes over again. Hume.

Book XI. PARADISE LOST. 695

From the high neighb'ring hills, which was their
feet, 575

Down to the plain descended : by their guise
Just men they seem'd, and all their study bent
To worship God a-right, and know His works
Not hid ; nor those things last, which might
preserve 579

Freedom and peace to men : they on the plain
Long had not walk'd, when from the tents,
behold

x A bevy of fair women ; richly gay
In gems, and wanton dress : to th' harp they
sung

Soft amorous ditties, and in dance came on.
The men, tho' grave, ey'd them ; and let their
eyes 585

Rove without rein ; 'till in the amorous net
First caught they lik'd ; and each his liking
chose :

And now of love they treat, 'till th' ey'ning star
(Love's harbinger) appear'd : then all in heat
They light the nuptial torch, and bid invoke 590

Hymen, then first to marriage rites invok'd :
With feast and music all the tents resound.

Such happy interview, and fair event
Of love, and youth not lost, songs, garlands,
flow'rs,

And charming symphonies, y attach'd the heart
Of

x A *Bevy* is a Company, of the *Italian* Word *Beva*.
a Covey of Partridges. *Hume*.

y This is the Reading of all the Editions before
Dr. Bentley's. He reads *attack'd* ; but this Word does
not come up to *Milton's* Meaning. To *attack* is only
to set upon and assault, with or without Success ;
but to *attach* is to seize and get Possession of a Thing ;
which was what happened to *Adam's* Heart on this
Occasion. *Pearce*.

696 PARADISE LOST. Book XI.

Of *Adam*, soon inclin'd t' admit delight, 596
(The bent of nature) which he thus express'd.

True opener of mine eyes, prime Angel blest,
Much better seems this vision, and more hope
Of peaceful days portends, than those two past:
Those were of hate and death, or pain much
worse ; 601

Here nature seems fulfill'd in all her ends.

To whom thus *Michael*. Judge not what is
best

By pleasure, though to nature seeming meet ;
Created, as thou art, to nobler end, 605
Holy, and pure, conformity divine !

Those tents thou saw'st so pleasant, were the
tents

Of wickedness ; wherein shall dwell his race
Who slew his brother : studious they appear
Of arts that polish life ; inventors rare ; 610
Unmindful of their Maker, tho' His Spirit
'Taught them ; but they His gifts acknowledg'd
none.

Yet they a beauteous offspring shall beget.
For that fair female troop thou saw'st, that
seem'd

Of Goddesses, so blithe, so smooth, so gay ; 615
Yet empty of all good, wherein consists
Woman's domestic honor, and chief praise :
Bred only, and completed, to the taste
Of lustful appetite ; to sing, to dance,
To dress, and trouble the tongue, and roll the
eye. 620

z To these, that sober race of men (whose lives
Religious, titled them the sons of God)
Shall yield up all their virtue, all their fame,
Ignobly

Book XI. PARADISE LOST. 697

Ignobly to the trains, and to the smiles
Of these fair atheists ; and now swim in joy 625
(E'erlong to swim at large) and laugh : for which
The world e'erlong a world of tears must weep.

To which thus *Adam*, of short joy bereft.
O pity and shame ! that they, who to live well
Enter'd so fair, should turn aside, to tread 630
Paths indirect, or in the mid-way faint !

But still I see the tenor of man's woe
Holds on the same, from woman to begin,

From man's effeminate slackness it begins,
(Said th' Angel) who should better hold his place
By wisdom, and superior gifts receiv'd. 636
But now prepare thee for another scene.

a He look'd, and saw wide territory spread
Before him, towns, and rural works between :
Cities of men, with lofty gates, and tow'rs ; 640
Concourse in Arms ; fierce faces threat'ning
wars ;

Giants of mighty bone, and bold emprise ;
Part wield their arms ; part curb the foaming
steed :

Single, or in array of battel rang'd, 644
Both horse and foot ; nor idly must'ring flood :
One way, a band select from forage drives
A herd of beeves, fair oxen, and fair kine,
From a fat meadow-ground ; or fleecy flock,
Ewes, and their bleating lambs, over the plain,
Their booty : scarce with life the shepherds fly ;
But call in aid ; which makes a bloody fray. 651
With cruel tournament the squadrons join ;

Where

a The next Vision is of quite a contrary Nature,
and filled with the Horrors of War. *Adam* at the
Sight of it melts into Tears, and breaks out into that
passionate Speech,

— O what are these,
Death's Ministers, not Men, &c.

Addison.

698 PARADISE LOST: Book XI.

Where cattle pastur'd late, now scatter'd lies
 With carcasses and arms, th' insanguin'd field
 Deserted. Others to a city strong 655
 Lay siege, incamp'd; by batt'ry, scale, and mine,
 Assaulting: others from the wall defend
 With dart and jav'lin, stones and sulph'rous fire:
 On each hand slaughter, and gigantic deeds.
b In other part, the sceptred heralds call 660
 To council in the city gates; anon
 Gray-headed men, and grave, with warriors
 mix'd

Assemble; and harangues are heard: but soon
 In factious opposition, 'till at last,
c Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth, and peace,
 And judgment from above: him old and young
 Exploded, and had seiz'd with violent hands;
 Had not a cloud descending snatch'd him thence,
 Unseen amid the throng; so violence 671
 Proceeded, and oppression, and sword-law,
 Through all the plain, and refuge none was
 found.

Adam was all in tears, and to his guide
 Lamenting turn'd full sad: O what are these? 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men: and multiply
 Ten thousand fold the sin of him who slew
 His Brother: for of whom such massacre
 Make they, but of their brethren; men of men?
 But

b For there their Assemblies were antiently held,
 and the Judges used to sit, *Gen.* xxxiv. 20. *Deut.* xvi.
 18. xxi. 19. *Zech.* viii. 16.

c *Enoch* is said to be of *middle Age*, because he was
 translated when he was but 365 Years old; a middle
 Age then, *Gen.* v. 23. *Richardson.*

Book XI. PARADISE LOST. 699

But who was that just man, whom had not
heav'n 681

Rescu'd, had in his righteousness been lost ?

To whom thus *Michael*. These are the product
Of those ill-matted marriages thou saw'st ;
Where good with bad were match'd ; who of
themselves 685

Abhor to join : and by imprudence mix'd,
Produce prodigious births of body or mind.
Such were these giants ; men of high renown :
For, in those days might only shall be admir'd ;
And valor, and heroic virtue, call'd : 690

To overcome in battel, and subdue
Nations, and bring home spoils, with infinite
Man-slaughter, shall be held the highest pitch
Of human glory ; and for glory done
Of triumph, to be styl'd great Conquerors, 695
Patrons of mankind, Gods, and sons of Gods :
Destroyers right ier call'd, and plagues of men.
Thus fame shall be atchiev'd, renown on earth ;
And what most merits fame, in silence hid.

But he, the seventh from thee, whom thou
beheldst 700

The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with His Saints : him the Most

High 705

(Rap't in a balmy cloud with winged steeds)
Did, as thou saw'st, receive ; to walk with God
High

O o o

d See *Gen.* vi. 2.

e Archiev'd only for the Glory of triumphing, and
to be Men of Renown : All is done, not from a noble
Principle, but Vanity and Ostentation. *Richardson.*

f See *Jude* 14.

700 PARADISE LOST. Book XI.

High in salvation, and the climes of bliss,
Exempt from Death : to shew thee what reward
Awaits the good ; the rest, what punishment : 710
Which now direct thine eyes, and soon behold.

g He look'd, and saw the face of things quite
chang'd :

The brazen throat of war had ceas'd to roar ;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance ; 715

Marrying, or prostituting (as beset)
Rape, or adultery, where passing Fair
Allur'd them : thence from cups, to civil broils.

At length a reverend fire among them came,
And of their doings great dislike declar'd, 720
And testify'd against their ways : he oft

Frequented their Assemblies, whereso met,
Triumphs or festivals : *b* and to them preach'd
Conversion and repentance ; as to souls

In prison, under judgments imminent : 725
But all in vain : which when he saw, he ceas'd
Contending, and remov'd his tents far off.

Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk ;
i Measur'd by cubit, length, and breadth, and
highth ; 730

Smear'd

g Milton, to keep up an agreeable Variety in his
Visions, after having rais'd in the Mind of his Reader
the several Ideas of Terror which are conformable to
the Description of War, passes on to those softer
Images of Triumphs and Festivals, in that Vision of
Lewdness and Luxury, which ushers in the Flood.
Addison.

b This Account of Noah's preaching, is founded
chiefly upon St. Peter, 2 Pet. ii. 5. and 1 Pet. iii.
19, 20.

i See Gen. vi. 15.

Book XI. PARADISE LOST. 701

& Smear'd round with pitch; and in the Side a
door

Contriv'd; and of provisions laid in large,
For man and beast: when lo, a wonder strange!
Of every beast, and bird, and insect small
Came sevens, and pairs, and enter'd in, as
taught

735

Their order: last the fire, and his three sons,
With their four wives: and God made fast the
door.

m Mean-while the south-wind rose, and with
black wings

O o o z

Wide-

k See *Gen.* vi. 14, 16.

l See *Gen.* vii.

m As it is visible that the Poet had his Eye upon
Ovid's Account of the universal Deluge, the Reader
may observe, with how much Judgment he has
avoided every Thing that is redundant or puerile in
the *Latin* Poet. We do not see here the Wolf swim-
ming among the Sheep, nor any of those wanton
Imaginations, which *Seneca* found Fault with, as un-
becoming the great Catastrophe of Nature. If our
Poet has imitated that Verse in which *Ovid* tells us
that there was nothing but Sea, and that this Sea had
no Shore to it, he has not set the Thought in such a
Light as to incur the Censure which Critics have
passed upon it. The latter Part of that Verse in
Ovid is idle and superfluous, but just and beautiful in
Milton.

— Sea cover'd Sea,

Sea without Shore—

In *Milton* the former Part of the Description does not
forestall the latter. How much more great and solemn
on this Occasion is that which follows in our *English*
Poet,

— And in their Palaces

Where Luxury lately reign'd, Sea-monsters whelp'd
And stabled—

than that in *Ovid*, where we are told that the Sea-
calves

Wide hov'ring, all the clouds together drove
 From under heav'n ; the hills to their supply 740
 Vapor, and exhalation dusk and moist,
 Sent up amain : and now the thicken'd sky
 Like a dark ceiling flood ; down rush'd the rain
 Impetuous : and continu'd, 'till the earth
 No more was seen : the floating vessel swum 745
 Up-listed ; and secure with beaked prow
 Rode tilting o'er the waves : all dwellings else
 Flood overwhelm'd, and them with all their
 pomp

Deep under water roll'd ; sea cover'd sea ;
 Sea without shoar ! and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd,
 And stabled : of mankind (so numerous late)

All

calves lay in those Places where the Goats were used to browse ? The Reader may find several other parallel Passages, wherein our Poet has visibly the Advantage : The Skies being over-charged with Clouds, the Descending of the Rains, the Riling of the Seas, and the Appearance of the Rainbow, are such Descriptions as every one must take Notice of. The Circumstance relating to Paradise is so finely imagined, and suitable to the Opinions of many learned Authors, that I cannot forbear giving it a Place in this Paper ;

— Then shall this Mount

Of Paradise by Might of Waves be mov'd, &c.

The Transition which the Poet makes from the Vision of the Deluge, to the Concern it occasioned in *Adam*, is exquisitely graceful, and copied after *Virgil*, though the first Thought it introduces is rather in the Spirit of *Ovid*,

How didst thou grieve then, *Adam*, to behold, &c.
 I have been the more particular in my Quotations out of the eleventh Book of *Paradise Lost*, because it is not generally reckon'd among the most shining Books of this Poem ; for which Reason the Reader might be apt to overlook those many Passages in it
 which

Book XI. PARADISE LOST. 703

All left, in one small bottom imbark'd.
How didst thou grieve then, *Adam*, to behold
The end of all thy offspring, end so sad, 755
Depopulation? Thee another flood,
Of tears and sorrow a flood, thee also drown'd;
And sunk thee as thy sons: 'till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Tho' comfortless; as when a father mourns 760
His children, all in view destroy'd at once:
And scarce to th' Angel utter'dst thus thy plaint,

O visions ill foreseen! Better had I
Liv'd ignorant of future, so I had borne
My part of evil only, ⁿ each day's lot 765
Enough to bear; those now, ^o that were dispens'd
The burden of many ages, on me light
At once, by my fore-knowledge; gaining birth
O o o 3 Abortive,

which deserve our Admiration. The Eleventh and Twelfth are indeed built upon that single Circumstance of the Removal of our first Parents from Paradise; but though this is not in itself so great a Subject as that in most of the foregoing Books, it is extended and diversified with so many surprizing Incidents and pleasing Episodes, that these two last Books can by no means be looked upon as unequal Parts of this divine Poem. I must farther add, that had not *Milton* represented our first Parents as driven out of Paradise, his Fall of Man would not have been complete, and consequently his Action would have been imperfect. *Addison*.

ⁿ See *Matt*. vi. 34.

^o Distributed, dealt out in Parcels, to be a sufficient Burden, Load of many Ages severally. *Dispensare*, from *penso* to weigh; thence comes the Word *Pensam*, the Quantity of Wool that was weigh'd out to the Maids to spin; from thence in general is meant a Task, and to dispense is to distribute those Tasks to every one. The Word is used with great Propriety, and in the true antique Sense. See B. iii. 579. *Richardson*.

704 PARADISE LOST. Book XI.

Abortive, to torment me e'er their Being,
With thought that they must be. Let no man
seek 770

Henceforth to be foretold, what shall befall
Him or his children: evil he may be sure:
Which neither his fore-knowing can prevent;
And he the future evil shall no less
In apprehension than in substance, feel; 775
Grievous to bear! But that care now is past,
p Man is not whom to warn: those few escap'd,
Famine and anguish will at last consume,
Wand'ring that wat'ry Desert. I had hope,
When violence was ceas'd, and war on earth,
All would have then gone well; peace would
have crown'd 781

With length of happy days the race of man.
But I was far deceiv'd: For now I see
Peace to corrupt no less, than war to waste.
How comes it thus? Unfold, cœlestial guide, 785
And whether here the race of man will end.

To whom thus *Michael*! Those whom last thou
saw'st

In triumph and luxurious wealth, are they
First seen in acts of prowess eminent,
And great exploits; but of true virtue void: 790
Who having spilt much blood, and done much
waste,

Subduing nations, and achiev'd thereby
Fame in the world, high titles, and rich prey;
Shall change their course to pleasure, ease, and
sloth,

Surfeit, and lust; 'till wantonness and pride, 795
Raise out of friendship hostile deeds in peace.

The

p There is none left, all are destroyed. Exceeding
sadder!

Book XI. PARADISE LOST. 705

The conquer'd also, and enslav'd by war,
Shall, with their freedom lost, all virtue lose,
And fear of God ; from Whom their piety feign'd,
In sharp contest of battle found no aid 800
Against invaders ; therefore cool'd in zeal,
Thence-forth shall practise how to live secure,
Worldly, or dissolute ; on what their lords
Shall leave them to enjoy : (for th' earth shall
bear

More than enough, that temperance may be try'd :)
So all shall turn degen'rate, all deprav'd ; 806
Justice, and temperance, truth, and faith forgot
One man except, the only son of light

In a dark age, against example good,
Against allurements, custom, and a world 810
Offended : fearless of reproach and scorn,
Or violence, he of their wicked ways

Shall them admonish ; and before them set
The paths of righteousness, how much more safe
And full of peace ; denouncing wrath to come 815
On their impenitence ; and shall return

Of them derided. But of God observ'd,
The one just man alive, by His command
Shall build a wondrous ark (as thou beheldst)
To save himself and household, from amidst 820
A world devote to universal wreck.

No sooner he with them of man and beast
Select for life, shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
Of heav'n set open, on the earth shall pour 825

Rain day and night ; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds ; 'till inundation rise
Above the highest hills. Then shall this mount
Of Paradise, by might of waves, be mov'd 830

Cut

706 PARADISE LOST. Book XI.

Out of his place, *q* push'd by the horned flood ;
 With all his verdure spoil'd, and trees a-drift
 Down the great river, to the opening *r* gulf,
 And there take root ; an island salt and bare,
 The haunt *s* of seals and orcs and sea-mews *t* clang
u To teach thee that God attributes to place 836
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now, what further shall ensue, behold.

He look'd, and saw the ark *v* hull on the flood,
 Which

q When a River is oppos'd in its Course by an Island, a Rock, &c. it divides, and seems to push as with Horns, and the more violently, and with the greater Noise in Proportion to the Rapidity of the River ; 'tis doubtless from hence the Antients, Poets, and Sculptors compared them to Bulls. *Richardson.*

r A Gulph in Geography is a narrow Passage from the Ocean into Land, or a Streight ; 'tis sometimes understood to be a deep Opening into the Earth, a *Gurge*, as B. xii. 41. Here *Milton* apparently means, that this Mount of Paradise, when the Flood was not yet an universal Inundation, but pour'd among the higher Grounds as a vast River, should be driven down into the wider Heap of congregated Waters, growing into a general Ocean. *Gulph* is here put for the Sea, as *Gurges* by *Virgil*, *Æn.* 1. 122. *Richardson.*

s *Seale*, a Sea-calf. *Orc*, a great Fish, Enemy to the Whale.

t See also in B. vii. 422. *with Clang despis'd the Ground*, adopting the *Clangor* of the *Latins*, which is a Word that they almost constantly use to express the Noise made by the Flight of large Flocks of Birds. *Thyer.*

u Another excellent Observation. 'Tis the Man that sanctifies the Place ; no Holiness is conferred by it on him ; agreeable to what our Lord says, *Mark* vii. 15. *Richardson.*

v A Ship is said to *hull* when her Sails are taken down, and she floats to and fro.

Book XI. PARADISE LOST. 707

Which now abated : for the clouds were fled, 841
 Driv'n by a keen north-wind, that blowing dry,
 w Wrinkled the face of deluge, as decay'd ;
 And the clear sun on his wide wat'ry glass 844
 Gaz'd hot, and of the fresh wave largely drew,
 As after thirst ; which made their flowing shrink
 From standing lake, x to tripping ebb ; that stole
 With soft foot tow'rds y the deep, who now had
 stop'd

His sluices, as the heav'n his windows shut.

The

w This allusive Comparison of the Surface of the decreasing Waters, wrinkled by the Winds, to the Wrinkles of a decaying old Age, is very far fetched, and extremely boyish ; but the Author makes us ample Amends in the remaining Part of this Description of the abating of the Flood. The Circumstances of it are but few, but selected with great Judgment, and expressed with no less Spirit and Beauty. In this Respect it must be owned, *Milton* greatly exceeds the *Italians*, who are generally too prolix in their Descriptions, and think they have never said enough while any Thing remains to be said. When once enough is said to excite in the Reader's Mind a proper Idea of what the Poet is representing, whatever is added, however beautiful, serves only to tease the Fancy instead of pleasing it, and rather cools than improves that Glow of Pleasure, which arises in the Mind upon its first Contemplation of any surprizing Scene of Nature well painted out. Of this *Milton* was very sensible, and throughout his whole Poem has scarce ever been hurried by his Imagination into any Thing inconsistent with it. *Thyer.*

x Tripping from *tripudiare*, to dance, to step lightly upon the Toes, a natural Description of *soft-erising*, as B. vii. 300. and so it follows, *that stole with soft Foot* : This bold personizing is perpetually used by the *Greek*, and consequently the *Latin* Poets, who always imitate them. *Richardson.*

y See Gen. viii. 2.

708 PARADISE LOST. Book XI.

The ark no more now floats, but seems on
ground, 850

Fast on the top of some high mountain fix'd.

And now the tops of hills, as rocks, appear :

With clamor thence the rapid currents drive,

Tow'rd the retreating sea, their furious tide,

Forthwith from out the ark a raven flies, 855

And after him (the surer messenger)

A dove, sent forth once and again, to spy

Green tree or ground, whereon his foot may
light :

The second time returning, in his bill

z An olive-leaf he brings, pacific sign : 860

Anon dry ground appears, and from his Ark

The antient fire descends, with all his train :

Then with uplifted Hands, and eyes devout,

Grateful to heav'n, over his head beholds

A dewy cloud, and in the cloud a bow 865

Conspicuous, a with three list'd colors gay,

Betok'ning peace from God, and covenant new :

Whereat the heart of *Adam*, erst so sad,

Greatly rejoyc'd ; and thus his joy broke forth.

O thou, who future things canst represent 870

As present, heav'nly instructor, I revive

At this last sight ; assur'd that man shall live,

With all the creatures, and their seed preserve.

Far less I now lament for one whole World

Of wicked sons destroy'd, than I rejoice 875

For one man found so perfect and so just,

That

z Sign of Peace, of God's Mercy to Mankind ; the
Olive was sacred to *Pallas*, and borne by those who
sued for Peace, as being the Emblem of it and Plenty.
Hume.

a The Rainbow. There are three principal Co-
lours, Red, Yellow, and Blue, the others are com-
pounded of these. *Richardson.*

Book XI. PARADISE LOST. 709

That God vouchsafes to raise another world
From him, and all His anger to forget.
But say, what mean those color'd streaks in
heav'n,

Distended, as the brow of God appear'd? 880
Or serve they as a flow'ry verge, to bind
The fluid skirts of that same wat'ry cloud,
Lest it again dissolve, and show'r the earth?

b To whom th' Arch-Angel. Dext'rously thou
aim'st :

So willingly doth God remit His ire, 885
Though late repenting Him of man deprav'd ;
Griev'd at his Heart, when looking down He
saw

The whole earth fill'd with violence ; and all flesh
Corrupting each their way : yet, those remov'd,
Such grace shall one just man find in His sight,
That He relents, not to blot out mankind ; 891
And makes a Covenant never to destroy
The earth again by flood ; nor let the sea
Surpass His bounds ; nor rain to drown the
world,

c With man therein or beast : but when He
brings 895
Over

b The Reader will easily observe how much of this
Speech is built upon Scripture. See *Gen.* vi. 6, 11,
12. ix. 11, 14, 16. viii. 20. 2 *Pet.* iii. 12, 13.

c Dr. Bentley reads 'with Man, or Beast, or Fowl,'
because (as he says) the Birds are here forgot, and yet
they were in the Ark as well as the Beasts, and were
included in the Covenant too. But in the Scripture
Phrase *Man and Beasts* comprehend the Birds too.
See *Pf.* xxxvi. 6. *Jer.* xvi. 6. and xxxii. 41. and our
Poet has twice before (*Ver.* 732, 822.) spoken of all
the Inhabitants of the Ark under this very Title of
Man and Beast. Pearce.

710 PARADISE LOST: Book XI.

Over the earth a cloud, will therein set
 His triple-color'd bow, whereon to look,
 And call to mind His covenant: day and night,
 Seed time and harvest heat, and hoary frost
 Shall hold their course: 'till fire purge all things
 new, 900
d Both heav'n and earth, wherein the just shall
 dwell.

d So the first Editions; but Dr. Bentley would
 change the Reading and Pointing thus,
 Both *Heavens*, and Earth *whereon* the Just shall
 dwell.

But the Phrase *Heaven and Earth* signifies the World.
 See Note on B. iii. 335. and therefore *wherein* is true
 of both these Words understood after this Manner.
Pearce.

The End of the Eleventh Book.



XI.

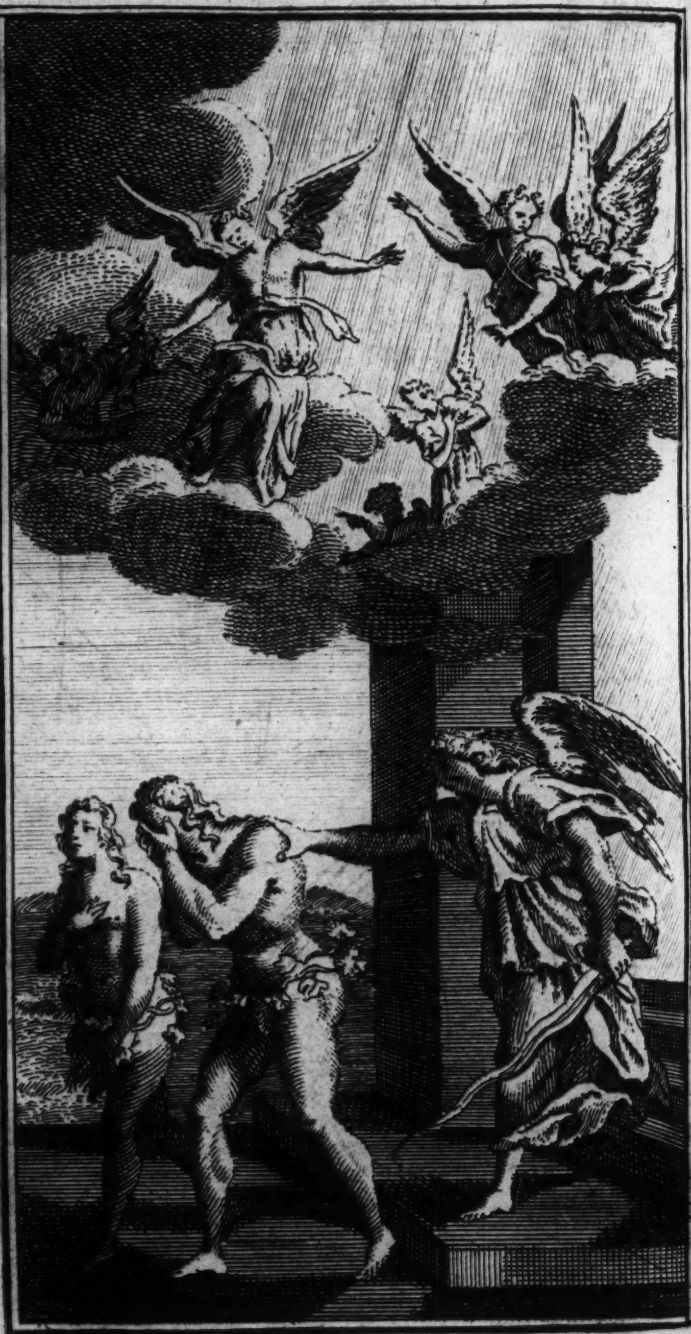
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PARADISE LOST.

B O O K. XII.

The ARGUMENT.

The Angel *Michael* continues from the flood to relate what shall succeed ; then, in the mention of *Abraham*, comes by degrees to explain, Who that seed of the woman shall be which was promised *Adam* and *Eve* in the Fall, His Incarnation, Death, Resurrection, and Ascension ; the state of the Church 'till His second coming. *Adam*, greatly satisfied, and recomforted by these relations and promises ; descends the hill with *Michael* ; wakens *Eve*, who all this while had slept, but with gentle, dreams compos'd to quietness of mind, and submission. *Michael* in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

Milton, after having represented in Vision the History of Mankind in the first grand Period of Nature, dispatches the remaining Part of it in Narration. He has devised a very handsome Reason for the Angel's proceeding with *Adam* after this Manner ; though doubtless the true Reason was the Difficulty which the Poet would have found to have shadowed out so mixed and complicated a Story in visible Objects. I
P p p could

could wish, however, that the Author had done it whatever Pains it might have cost him. To give my Opinion freely, that the exhibiting Part of the History of Mankind in Vision, and Part in Narrative, is as if an History-Painter should put in Colours one half of his Subject, and write down the remaining Part of it. If *Milton's* Poem flags anywhere, it is in the Narration, where in some Places the Author has been so attentive to his Divinity, that he has neglected his Poetry. The Narrative however rises very happily on several Occasions, when the Subject is capable of poetical Ornament, as particularly in the Confusion which he describes among the Builders of *Babel*, and in his short Sketch of the Plagues of *Egypt*. *Addison*.

Mr. Addison observes, that if *Milton's* Poem flags anywhere it is in the Narration; and to be sure if we have an Eye only to poetic Decoration, his Remark is just: But if we view it in another Light, and consider in how narrow a Compass he has comprized, and with what Strength and Clearness he has expressed the various Actings of God towards Mankind, and the most sublime and deep Truths both of the Jewish and Christian Theology, it must excite no less Admiration in the Mind of an attentive Reader, than the more sprightly Scenes of Love and Innocence in *Eden*, or the more turbulent one of angelic War in Heaven. This Contrivance of *Milton's* to introduce so many Things posterior to the Time of Action laid in his first Plan, by a visionary prophetic Relation of them is, it must be allowed, common with our Author to *Virgil* and most Epic Poets since his Time; but there is one Thing to be observed singular in our *English* Poet, that is, that whereas they have all done it principally, if not wholly, to have an Opportunity of complimenting their own Country and Friends, he has not the least Mention of, or friendly Allusion to his. The Reformation of our Church from the Errors and Tyranny of Popery, which Corruptions he so well describes and pathetically laments, afforded him Occasion fair enough, and no doubt his not doing it must be imputed to his Mind's being so unhappily imbibbered, at the Time of his writing,

against

a **A**S one who in his journey bates at noon
Tho' bent on speed: so here th' Arch-
Angel paus'd,

Betwixt the world destroy'd and world restor'd.
If *Adam* ought perhaps might interpose:

Then with transicion sweet new speech resumes. 5

Thus thou hast seen one world begin and end;
And man, as from a second stock, proceed.

Much thou hast yet to see; but I perceive

Thy mortal sight to fail: objects divine

Must needs impair and weary human sense. 10

Henceforth what is to come I will relate:

Thou therefore give due audience, and attend.

This second source of men, while yet but few,

And while the dread of judgment past remains

Fresh in their minds, *b* fearing the Deity, 15

With some regard to what is just and right,

Shall lead their lives, and multiply apace;

Lab'ring the soil, and reaping plenteous crop,

Corn, wine, and oil: and from the herd, or flock,

Oft sacrificing bullock, lamb, or kid, 20

With large wine-offerings pour'd, and sacred

feast,

P p p 2

Shall

against our Government both in Church and State;
so that to the many other Mischiefs flowing from the
grand Rebellion, we may add this, of its depriving
Britain of the best Panegyric it is ever likely to have.
Thyer.

a In the first Edition, before the last Book was di-
vided into two, the Narration went on without In-
terruption; but upon that Division in the second Edi-
tion, these first five Lines were inserted. This Ad-
dition begins the Break very gracefully, and is in-
deed, to apply the Author's own Words, a *sweet*
Transition.

b This answers to the Silver Age of the Poets, the
Paradisaical is the Golden One. That of Iron begins
soon, Ver. 24. *Richardson.*

Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule : c till one shall rise

Of

c It is generally agreed, that the first Government in the World was Patriarchal, *by Families and Tribes*, and that *Nimrod* was the first who laid the Foundations of kingly Government among Mankind. Our Author therefore (who was no Friend to kingly Government at the best) represents him in a very bad Light, as a most wicked and insolent Tyrant ; but he has great Authorities, both Jewish and Christian, to justify him for so doing. The Scripture says of *Nimrod*, Gen. x. 9. that *he was a mighty Hunter before the Lord*. And this our Author understands in the worst Sense, of hunting Men and not Beasts—and *Men not Beasts shall be his Game*. But several Commentators understood it in the same Manner, and the Scripture applies the Word to hunting of Men by Persecution, Oppression, and Tyranny, *Jer.* xvi. 18. *Ezek.* xiii. 18, 20. And so the *Jerusalem Targum* here expounds it of a *sinful hunting of the Sons of Men*: The Phrase *before the Lord* seems perfectly indifferent in itself, and made use of only by Way of Exaggeration. But in this Place the greatest Number of Interpreters take it in a bad Sense, in the same Manner as when it is said of the Men of *Sodom*, that they were *Sinners before the Lord*, Gen. xiii. 13. as also of *Er*, the eldest Son of *Judah*, that he was *wicked in the Sight of the Lord*, Gen. xxxviii. 7. And *St. Austin* in particular would have it translated, nor *before the Lord*, but *against the Lord*. Our Author, in Conformity to this Opinion, says,

Before the Lord, as in Despire of Heaven.
 But then takes in the other Interpretation of *Vatablus* and others, that *before the Lord* is the same as *under the Lord*, usurping all Authority to himself next under God, and claiming it *Jure Divino*, as was done in *Milton's* own Time ;

Or from Heav'n claiming sacred Sovranty ;
 Claiming, so *Milton* spells the Word in this Place, and

so

Book XII. PARADISE LOST. 715

Of proud ambitious heart ; who (not content 25
 With fair equality, fraternal state ;)
 Will arrogate dominion undeserv'd,
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth ;
 Hunting, (and men, not beasts, shall be his game)
 With war and hostile snare, such as refuse 31
 Subjection to his empire tyrannous.
 A mighty hunter thence he shall be styl'd
 Before the Lord ; as in despite of heav'n,
 Or from heav'n claiming second sovranity : 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, (whom like ambition joins
 With him, or under him to tyrannize)
 d Marching from *Eden* tow'rd's the west, shall
 find 40

P p p 3

The

so *reclame* in B. vi. 792. and so all of that Family
 should be spelt, *declame*, *exclame*, *proclame*, &c. be-
 ing derived from the Latin *clamo*, and the French
clamer.

And from Rebellion shall derive his Name.

For the Name *Nimrod*, though more favourable Ety-
 mologies are given, yet commonly is derived from
 the Hebrew Word *marad*, which signifies to *rebel* ;
 and this probably was the Occasion of those injurious
 Reports which have prevailed in the World concern-
 ing him,

Tho' of Rebellion others he accuse.

This was added by our Author probably not without
 a View to his own Times, when, himself, and those
 of his Party, were stigmatized as the worst of Re-
 bels. *Newton*.

d *Gen. xi. 2, &c.* ' And it came to pass as they
 ' journeyed from the East, that they found a Plain in
 ' the Land of *Shinar*—And they had Brick for
 ' Stones, and Slime had they for Mortar,' &c. The
 Hebrew *Chemar*, which we translate *Slime*, is what
 the

The plain wherein a black bituminous gurge
 Boils out from under ground, the mouth of hell.
 Of brick, and of that stuff, they cast to build
 A city and tow'r, whose top may reach to heav'n;
 And get themselves a name: lest, far dispers'd 45
 In foreign lands, their memory be lost;
 Regardless whether good or evil fame.

But God (Who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings) them beholding soon, 50
 Comes down to see their city, e'er the tow'r
 Obstruct heav'n-tow'rs; and in derision sets
 Upon their tongues *f* a various spirit, to raise

Quite

the *Greeks* call *Asphaltus*, and the *Latins* *Bitumen*, a Kind of Pitch, and that it abounded very much in the Plain near *Babylon*, that there was a Cave and Fountain continually emitting it, that it swam upon the Waters, and that this famous Tower at this Time, and the no less famous Walls of *Babylon* afterwards, were built with this Kind of Cement, is confirmed by the Testimony of several profane Authors. This black bituminous Gurge, this pitchy Pool the Poet calls the Mouth of Hell, not strictly, but by the same Sort of Figure by which the antient Poets call *Tænarus* or *Avernus*, the Jaws and Gates of Hell, *Virgil's* *Geor.* iv. 467. *Newton.*

e See *Gen.* xi. 5, &c.

f Dr. Bentley believes that Milton gave it a various Speech; but what is a various Speech raising out a Language? Besides, the Fact of their having a various Speech is expressed in what follows, a hideous Gabble rises loud, Ver. 56. By various Spirit here is meant a Spirit of Contention and Strife, which preceded the Confusion and Variety of Tongues. Milton seems to have drawn this Circumstance from *Gen.* xi. 6. where, before God comes down to confound the Builders of *Babel*, he says, *behold the People is one.* From hence he seems to have supposed, that the People ceased to be one, immediately before the Confusion of Languages happened. *Pearce.*

2 Chron.

Quite out their native language : and instead,
 To sow a jangling noise of words unknown. 55
 Forthwith a hideous gabble rises loud,
 Among the builders : each to other calls
 Not understood ; 'till hoarse, and all in rage,
 As mock'd they storm : great laughter *g* was in
 heav'n,

And looking down, to see the hubbub strange, 60
 And hear the din : thus was the building left
 Ridiculous ; and the work *b* Confusion nam'd.

Whereto thus *Adam*, fatherly displeas'd.

O execrable son ! so to aspire
 Above his brethren ; to himself assuming 65
 Authority usurp'd, from God not giv'n.
 He gave us only over beast, fish, fowl

Dominion

2 Chron. xviii. 22: it is said the Lord had put a *lying Spirit* in the Mouth of the Prophets ; here he puts a *various Spirit* into the Mouth of these Builders, a Spirit varying the Sounds by which they would express their Thoughts one to another, and bringing consequently *Confusion*, whence the Work is so called. *Richardson.*

g Dr. *Bentley* reads *is* instead of *was* : But the Author varies the Tense in several Places, and speaks of Things future as past, future with regard to the Time when the Angel was speaking, as *Great Laughter was in Heaven*, which was only a Reflection upon what he had been telling *Adam* before, and so it's naturally mentioned as a Thing past.

But Mr. *Thyer* observes, it is rather too comic for the grave Character of *Milton's* Gods to be represented as peeping down, and laughing like a Parcel of mere Mortals, to see the Workmen puzzled and squabbling about their Work ; though there are such Expressions even in Scripture, *Pf. ii. 4.* 'He that sitteth in the Heavens shall laugh ; the Lord shall have them in Derision.' See likewise *Pf. xxxvii. 13.* *Prov. i. 26.* 'I also will laugh at your Calamity ; I will mock when your Fear cometh.'

b See *Gen. xi. 9.*

Book XII. PARADISE LOST. 718

Dominion absolute ; that right we hold
By his donation : but, man over men
He made not lord : such title to himself 70
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man ; to God his tow'r intends
Siege, and defiance. Wretched man ! what food
Will he convey up thither, to sustain 75
Himself, and his rash army ; where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread ?

To whom thus *Michael*. Justly thou abhorr'st
That son, who on the quiet state of men 80
Such trouble i brought, affecting to subdue
Rational liberty : yet know withal,
Since, by original lapse, true liberty
Is lost, (which always with right reason dwells
& Twinn'd, and from her hath no dividual
being :) 85

Reason in man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason ; and to servitude reduce

Man

i Dr. *Bentley* reads *brings*, because this is not (he says) told here as a Thing past. But *Michael* is not telling any Thing here ; he is only making a Reflection upon what he had been telling *Adam* just before in Ver. 27. and it having been already told, the Reflection made upon it may justly speak of it as a Thing past. *Pearce*.

k Some Editions read *twin'd*, and Mr. *Hume* explains it *twisted together with upright Reason* ; but in *Milton's* own Editions it is printed *twinn'd*, i. e. *rwinn'd* at a Birth with right Reason. Liberty and Virtue (*which is Reason*, Ver. 91.) are *twin Sisters*, and the one hath no Being divided from the other. *Newton*.

Book XII. PARADISE LOST. 719

Man, 'till then free. Therefore, since he permits 90

Within himself unworthy pow'rs to reign
Over free reason ; God, in judgment just,
Subjects it from without to violent lords :
Who oft as undeservedly inthrall
His outward freedom. Tyranny must be ; 95
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From / virtue (which is reason) that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty ; 100
Their inward lost : *m* witness th' irreverent son
Of him who built the ark ; who, for the shame
Done to his father, heard his heavy curse,
Servant of Servants, on his vitious race.
Thus will the latter, as the former world 105
Still tend from bad to worse ; till God at last,
Wearied with their iniquities, withdraw
His

l *Virtue*, our Duty to one another, and to ourselves, Justice, Mercy, Temperance, Purity, &c. is no other than what Reason, the Law of Nature, the mere Law prescribes, and for our own Good even in this World rightly understood ; as Piety also is, and therefore these are expressly commanded ; such is the Goodness of God. See *Job* xxxv. 6, 7, 8, 9. *Richardson*.

m Witness *Cham*, the Father of *Canaan*, and shameful Son of *Noah*, who for the Reproach done to his Father, by discovering his Nakedness, heard this heavy Curse pronounced by him on his wicked Posterity the *Canaanites*, 'Curst be *Canaan* ; a Servant of Servants shall he be unto his Brethren,' *Gen.* ix. 22, 25. *Hume*.

Does not *Milton* here forget, that the Angel had not before mentioned the Story of *Ham*'s uncovering his Father's Nakedness ? The urging it by Way of Example seems to infer its being known to *Adam*, which yet it could not be. *Thyer*.

720 PARADISE LOST. Book XII

His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 To leave them to their own polluted ways; 110
 n And one peculiar nation to select
 From all the rest, of whom to be invoc'd;
 A nation from one faithful man to spring:
 Him, on this side *Euphrates* o yet residing,
 p Bred up in idol-worship. O that men 115
 (Canst thou believe?) should be so stupid grown,
 q While yet the patriarch liv'd, who scap'd the
 flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone,
 For Gods r Yet him God the Most High
 vouchsafes 120

To

n Hence the History is continued in this small
 Channel, as is said by *Milton* himself in the Argu-
 ment before this Book, wherein is explained, 'Who
 that Seed of the Woman shall be which was pro-
 mised *Adam* and *Eve* in the Fall; his Incarnation,
 ' Death, Resurrection, and Ascension; the State of
 ' the Church till his second Coming.' *Richardson*.

o That is, not yet, when *Michael* was speaking;
 but yet, when God resolved to select one particular
 Nation from all the rest, Ver. 3. No need therefore
 for Dr. *Bentley's* Word *then*, instead of *yet*. *Pearce*.

p See *Josh.* xxiv. 2.

q It appears from the Computations given by
Moses, Gen. xi. that *Terah*, the Father of *Abraham*,
 was born 212 Years after the Flood, but *Noah* lived
 after the Flood 350 Years, Gen. ix. 28. and we have
 proved from *Joshua*, that *Terah*, and the Ancestors
 of *Abraham*, served other Gods; and from the Jewish
 Traditions we learn farther, that *Terah*, and *Nachor*
 his Father, and *Serug* his Grandfather, were Sta-
 tuaries and Carvers of Idols; and therefore Idolatry
 was set up in the World, 'while yet the Patriarch
 ' lived who scap'd the Flood.' See Gen. xi. 31, 32.
Newton.

r See Gen. xii. 1, 2, 3.

Book XII. PARADISE LOST. 721

To call by vision, from his father's house,
His kindred and false Gods ; into a land
Which he will shew him : and from him will
raise

A mighty nation ; and upon him show'r
His benediction so, that in his seed

125

All nations shall be blest : s he strait obeys ;
Not knowing to what land, yet firm believes.

l see him, (but thou canst not) with what faith
He leaves his Gods, his friends, and native soil

u Ur of Chaldaea, passing now the ford

130

To

s See Heb. xi. 8.

t As the principal Design of this Episode was to give *Adam* an Idea of the holy Person who was to reinstate human Nature in that Happiness and Perfection from which it had fallen, the Poet confines himself to the Line of *Abraham*, from whence the Messiah was to descend. The Angel is described as seeing the Patriarch actually travelling towards the Land of Promise, which gives a particular Liveliness to this Part of the Narration. Addison.

Our Poet, sensible that this long historical Description might grow tiresome, has varied the Manner of representing it as much as possible, beginning first with supposing *Adam* to have a Prospect of it before his Eyes, next by making the Angel the Relator of it, and lastly by uniting the two former Methods, and making *Michael* see it as in Vision, and give a rapturous enliven'd Account of it to *Adam*. This gives great Ease to the languishing Attention of the Reader. Thyer.

u See Gen. xi. 31. *Chaldaea*, a Province of *Asia*, lying East to the *Euphrates*, and West of the *Tigris*. *Ur*, a City of *Chaldaea*, the Country of *Terah* and *Abraham*. *Ur*, in Hebrew, signifies *Light* or *Fire*; and this Name was given to the City, because the Sun, and its Symbol *Fire*, were worshipped therein. Passing now the Ford, the River *Euphrates*, where it was fordable, to *Haran*; by this it should seem, that

our

To *Haran* : after him a cumb'rous train
Of herds, and flocks, and numerous servi-
tude :

u Not wand'ring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.

Canaan he now attains ; u I see his tents 135

Pitch'd about *Sichem*, and the neighb'ring plain

x Of *Moreh*. There by promise he receives
Gift to his progeny of all that land ;

From y *Hamath* northward, to the z Desert
south

139

(Things

our Author conceived *Haran* to lie West of *Euphrates* ; I find M. *Basnage*, in his *Antiquities of the Jews*, maintains, that *Haran* was a Town, at present unknown, out of the Limits of *Mesopotamia*, in *Syria* of *Shobab*, in the Way towards the Land of *Canaan*. *Newton*.

u See *Gen.* xii. 5.

u See *Gen.* xii. 6. *Sichem*, or *Sechem*, or *Sychar*, (for it has all these Names) was a Town of the Province of *Samaria*. There by Promise he receives, &c. as it follows immediately in *Gen.* xii. 7. So exactly does the Poet copy the sacred Historian. *Newton*.

x From *Moreh*, one of the *Old Amorites*, who possessed it, *Gen.* xiii. 18. xiv. 13. a Piece of Ground near *Sichem*, where *Abraham* first settled in *Canaan*, which *Jacob* bought of *Hamor* for 100 Pieces of Money, and gave to *Joseph*, *Gen.* xxxiii. 19. xlviii. 22. *John* iv. 5. *Paterfon*.

y *Hamath*, from *Hamath* the Son of *Canaan*, who built it. A City in the North of *Canaan*, belonging to *Syria*, between two Hills, near the River *Orontes*, at the Foot of *Anti-Libanus*, 280 Miles from *Jerusalem* ; the utmost Bounds of the *Holy Land* on the North, and one of the grand Passes of it, called also *Zin*, *Numb.* xxxiv. 8. *Josh.* xiii. 5. The *Turks* call it *Hems*. *Paterfon*.

z *Arabia Deserta* ; so called from the many *Deserts* or barren Places in it. This is the other Limit of the *Holy Land* on the South. *Paterfon*.

Book XII. PARADISE LOST. 723

(Things by their names I call, tho' yet unnam'd)
From *a Hermon* east, to the *b* great western sea;
Mount *Hermon*, yonder sea, (each place behold
In prospect, as I point them) on the shore
Mount *c Carmel*; here, the *d* double-founted
stream,

Jordan, true limit eastward, but his sons 145
Shall dwell to *e Seir*, that long ridge of hills.

This ponder, that all nations of the earth
Shall in his seed be blessed: by that seed
Is meant thy Great Deliverer, who shall bruise
The serpent's head; whereof to thee anon 150
Plainlier shall be reveal'd. This patriarch blest,

Q q q

(Whom

a Hermon, Heb. *Snow*; a high and fertile Mountain in the North of *Canaan*, near Mount *Libanus*, beyond *Jordan* to the N. E. 122 Miles from *Jerusalem*; frequently covered with Snow; because it is very high. *Paterfon*.

b The Mediterranean Sea; because it lieth on the West Side of *Canaan*.

c Carmel, Heb. a *Vineyard*; because there are many Vineyards upon it. Another very high Mountain in the *Holy Land*, upon the Mediterranean Sea to the South of *Ptolemais*; 50 Miles N. W. from *Jerusalem*, in the Tribe of *Issackan*. *Paterfon*.

d Because it springs from two Fountains, called *For* and *Dan*; the Boundary of *Canaan* on the East Side. *Paterfon*.

e Seir, *Senir* or *Saner*, Heb. *rough*. A long and large Ridge of Mountains with many Tracts of fertile Lands, which made the Kingdom of the *Edomites* on the South Side of the *Dead Sea* and *Canaan*, about 46 Miles from *Jerusalem*. It is a rocky Country, therefore called *Traconites*, Syr. Chald. *rocky*, *rough*; *Iturea*, Heb. *mountainous*, from *Setur* a Son of *Ismael*. *Petraa*, Syr. *rocky*; and *Idumaa*, Heb. *red*, from *Esau* or *Edom*; because he and his Sons did settle in it: But it was called *Seir* long before that, *Gen. xxiv. 6*. *Paterfon*.

724 PARADISE LOST. Book XII.

(Whom Faithful *f Abraham* due time shall call)
A son, and of his son, a grand-child leaves ;
Like him in faith, in wisdom, and renown.
The grand-child with twelve sons increas'd, de-
parts 155

From *Canaan*, to a land hereafter call'd
Ægypt, divided by the river *Nile* :
See where it flows, disgorging at seven mouths
Into the sea. To sojourn in that land
He comes invited by a younger son 160
In time of dearth : a son, whose worthy deeds
Raise him to be the second in that realm
Of *Pharaoh* : there he dies, and leaves his race
Growing into a nation ; and now grown,
Suspected to a sequest King, who seeks 165
To stop their over-growth, as inmate guests
Too numerous : whence of guests he makes
them slaves

Inhospitably ; and kills their infant males :
'Till by two brethren (those two brethren call
Moses and *Aaron*) sent from God to claim 170
His people from inthralment, they return
With glory and spoil back to their promis'd land.
But first, the lawless tyrant, who denies
To know their God, or message to regard, 174
Must be compell'd by signs, and judgments dire :
To blood un-shed, the rivers must be turn'd ;
Frogs, lice, and flies, must all his palace fill
With

f Dr. Bentley observes, that every-where else *Mil-*
ton makes but two Syllables of *Abraham* ; and there-
fore to do the same here, he reads *future* instead of
due. But I believe that *Milton* intended to make the
Name *Abraham* here consist of three Syllables, in
Allusion to God's adding a Syllable to it, as we find
in *Gen.* xvii. 5. 'Neither shall thy Name any more
'be called *Abram*, but thy Name shall be *Abraham*.'
Pearce.

Book XII. PARADISE LOST. 725

With loath'd intrusion, and fill all the land :
 His cattle must of rot and murrain die ;
 Botches and blains must all his flesh imboss 180
 And all his people ; g thunder mix'd with hail,
 Hail mix'd with fire, must rend th' *Egyptian* sky,
 And wheel on th' earth, devouring where it rolls :
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green :
 Darkness must over shadow all his bounds,
 Palpable darkness, and blot out three days :
 Last, with one midnight-stroke, all the first born
 Of *Egypt* must lye dead. Thus with ten wounds
 The river-dragon tam'd at length, submits 191
 To let his sojourners depart ; and oft
 Humbles his stubborn heart : but still, as ice
 More harden'd after thaw : 'till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 b Swallows him with his lost ; but them lets pass

Q q q 3

(As

g The Storm of Hail and Fire, and the Darkness that overspread the Land for three Days, are described with great Strength. The beautiful Passage which follows, is rais'd upon noble Hints in Scripture ;
 —Thus with ten Wounds

The River-Dragon tam'd at length submits, &c.
 The *River-Dragon* is an Allusion to the Crocodile, which inhabits the *Nile*, from whence *Egypt* derives her Plenty. This Allusion is taken from that sublime Passage in *Ezekiel* (xxix. 3.) ' Thus saith the Lord God, Behold, I am against thee, Pharaoh King of *Egypt*, the great Dragon that lyeth in the midst of his Rivers, which hath said, My River is mine own, and I have made it for myself.' *Milton* has given us another very noble and poetical Image in the same Description, which is copied almost Word for Word out of the History of *Moses*,

All Night he will pursue, &c.

Addison.

b Dr. Bentley gives us this Verse for it,

Receives

(As on dry land) between two chryſtal walls ;
 Aw'd by the rod of *Mofes* ſo to ſtand
 Divided, 'till his Reſcu'd gain their ſhore :
 Such wond'rous pow'r God to His Saint will
 lend, 200

Though preſent in His Angel, who ſhall go
 Before them in a cloud, and a pillar of fire :
 By day a cloud, by night a pillar of fire ;
 To guide them in their journey, and remove
 Behind them, whileth' obdurate King purſues. 205
 All night he will purſue ; i but his approach
 Darkneſs defends between, 'till morning watch ;
 Then through the fiery pillar and the cloud,
 God looking forth will trouble all his hoſt,
 k And craze their chariot-wheels : when by com-
 mand, 210

Mofes

Receives him with his Hoſt, and all lets paſs.
 His Reason for the Alteration is this: The *ſwallow-
 ing* does not come till Ver. 213. and then *Pharaoh's*
 Hoſt followed the *Iſraelites* through the Sea ; they
 on dry Land at firſt, as well as the *Iſraelites*. But
Milton here is only mentioning the Fact in general ;
 in the following Verſes he deſcribes all the Particulars
 of it. Beſides, the Doctor's *receives* is quite con-
 trary to the Poet's Intention ; he is telling us how
 long *Pharaoh* continued to *harden* his Heart, viz. 'till
 ' the Sea ſwallowed him with his Hoſt, i. e. while
 they were yet marching ſafe on the dry Land at the
 Bottom of the Sea ; before the Lord troubled their
 Hoſt, and made the Sea return to overwhelm them.
 This is contrary therefore to the Truth of the Fact.
Pearce.

i See *Exod.* xiv. 19, 20.

k Bruiſe or break them in Pieces. Craze, from
 the French *ecraſer*, to bruise or break. So B. i. 311.
 the Chariot Wheels are ſaid to have been broken,
 though *Exod.* xiv. 25. 'tis only ſaid they were *taken*
off, ſo that the Chariots were *driven heavily*. *Milton*,
 who perfectly underſtood the Original, has therefore
 expounded

Book XII. PARADISE LOST. 727

Moses once more his potent rod extends
 Over the sea; the sea his rod obeys:
 On their imbattel'd ranks the waves return,
 And overwhelm their war. The race elect,
 Safe towards *Canaan* from the shore advance 215
 Through the wild desert; / not the readiest way;
m Lest entring on the *Canaanite* alarm'd,
 War terrify them inexpert, and fear
 Return them back to *Aegypt*, chusing rather
 Inglorious life with servitude: (for life, 220
 To noble and ignoble, is more sweet
 Untrain'd in arms, where rashness leads not on.)
 This also shall they gain by their delay
 In the wide wilderness; there they shall found
 Their government, and their great senate
 chuse 225
 Thro' the twelve tribes, to rule by laws ordain'd.
 God from the mount of *Sinai*, (*n* whose gray top
 Shall tremble, He descending,) will Himself

Q q q 3

In

expounded this *taking off* to be *breaking*; though
 that may mean no more, than what we do when we
 say such a one is *crazy*, broken with Age and dis-
 abled. *Richardson*.

l It is remarkable, that *Milton* here omits the moral
 Cause (though he gives the political) of the *Israelites*
 wandering 40 Years in the Wilderness, and this was
 their poltron Mutiny on the Return of the Spies. He
 omitted this with Judgment, for this last Speech of
 the Angel was to give such a Representation of
 Things, as might convey Comfort to *Adam*; other-
 wise the Story of the brazen Serpent would have
 afforded noble Imagery. *Warburton*.

m See *Exod.* xiii. 17, 18.

n An usual Epithet of Mountains, because the Snow
 lies longer there than in the Valleys, and upon some
 of their lofty Brows all the Year long. But this
 Epithet was more proper and peculiar to *Sinai* at
 that Time, as it was cover'd with Clouds and
 Smoke. See *Exod.* xix. *Newton*.

728 PARADISE LOST. Book XII.

In thunder, lightning, and loud trumpet's sound,
 Ordain them laws : part, such as appertain 230
 To civil justice ; part, religious rites
 Of sacrifice ; informing them by types
 And shadows of that Destin'd Seed to bruise
 The serpent, by what means He shall atchieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful. They beseech
 That *Moses* might report to them His Will,
 And terror cease : o He grants what they be-
 sought :

Instructed, that to God is no access
 Without Mediator, whose high office now 240
Moses in figure bears ; to introduce
 One Greater ; p of whose day he shall foretel,
 And all the prophets in their age, the times
 Of Great *Messiah* shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to His Will, that He vouchsafes
 Among them to set up His tabernacle ;
 The Holy One with mortal men to dwell.
 By His prescript a sanctuary is fram'd
 Of cedar, overlaid with gold ; therein 250
 An ark, and in the ark His testimony
 The records of His covenant : over these
 A mercy-seat of gold, between the wings
 Of two bright Cherubim ; before Him burn
 Seven lamps, q as in a zodiac representing 255
 The

o In the first Edition *Milton* gave it ' He grants them their Desire,' but in the second we have the common Reading, where for *besought* Dr. *Bentley* reads *beseech* : But the Perfect Tense may be justified ; for at the Time when God was granting, they had already *besought*, and were not then properly *beseeching*. *Pearce*.

p See *Acts* iii. 22, 24.

q *Exod.* xxv. 37. They should appear as the twelve Signs of the *Zodiac* as to their Form, but their Number

Book XII. PARADISE LOST. 729

The heav'nly fires : over the tent a cloud
Shall rest by day, a fiery gleam by night ;
r Save when they journey, and at length they
come,

Conducted by His Angel, to the land
Promis'd to *Abraham*, and his seed. The rest 260
Were long to tell ; how many battles fought ;
How many Kings destroy'd ; and kingdoms won ;
Or how the sun shall in mid-heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun, in *Gibeon* stand,
And thou moon in the vale of *Ajalon*, 266
'Till *Israel* overcome : so call the third
From *Abraham*, son of *Isaac* ; and from him
His whole descent, who thus shall *Canaan* win.

s Here *Adam* interpos'd. O sent from
heav'n, 270

Inlightner of my darkness, gracious things
'Thou hast reveal'd ; those chiefly which concern
Just *Abraham* and his seed : now first I find
t Mine eyes true op'ning, and my heart much
eas'd ;

E'er while perplex'd with thoughts, what would
become Of

ber was to represent the Planets, called also Fires,
B. v. 177. as was common with the Antients. *Richardson*.

r See *Exod.* xl. 34, &c. Thus it was in all Places
wherever they came ; and this is what *Milton* says in
short, the Cloud was over the Tent by Day, and
the Fire (called here a *Gleam*) by Night, when they
journey'd not. He takes no Notice how it was when
they did, which is beautifully explained in the Text
referred to. *Richardson*.

s These Interpositions of *Adam* have a very good
Effect, for otherwise the continued Narration or the
Angel would appear too long and tedious. *Newton*.

t For that was a false Promise which the Serpent
had made, *Gen.* iii. 5. 'Your Eyes shall be opened,
&c.

730 PARADISE LOST. Book XII.

Of me and all mankind : but now I see 276

u His day, in Whom all nations shall be blest :

Favour unmerited by me, who sought

Forbidden knowledge by forbidden means.

Yet this I apprehend not, why to those 280

Among whom God will deign to dwell on earth,

u So many, and so various laws are giv'n :

So many laws argue so many sins

Among them : how can God with such reside ?

To whom thus *Michael*. Doubt not but that
fin 285

Will reign among them, as of thee begot :

And therefore was law given them, to evince

Their natural pravity, by stirring up

Sin against law to fight : that when they see

Law can discover sin, but not remove, 290

(Save by those shadowy expiations weak,

The blood of bulls and goats) they may conclude

Some blood more precious must be paid for man ;

Just for unjust : that in such righteousness

To them by faith imputed, they may find 295

Justification towards God, and peace

Of conscience : which the law by ceremonies

Cannot appease ; nor man the moral part

Perform ; and, not performing, cannot live.

So law appears imperfect ; and but giv'n 300
With

u An Allusion to that of our Saviour, *John* viii.
56. ' Your Father *Abraham* rejoiced to my Day ; and
' he saw it, and was glad.'

u This Scruple of our first Father, and the Reply
of the Angel, are grounded upon *St. Paul's* Epistles,
particularly those to the *Romans*, *Galatians*, and
Hebrews, as the Reader, who is at all conversant
with the sacred Writings, may easily perceive, by
comparing the following Texts with our Author,
Gal. iii. 19. *Rom.* vii. 7, 8. *Rom.* iii. 20. *Heb.* ix. 13,
14. x. 4, 5. *Rom.* iv. 22, 23, 24. v. 1. *Heb.* vii. 18,
19. x. 1. *Gal.* iii. 11, 12, 23. iv. 7. *Rom.* viii. 1

Book XII. PARADISE LOST. 731

With purpose to resign them in full time,
Up to a better covenant : disciplin'd
From imposition of strict laws, to free
Acceptance of large grace ; from servile fear. 305
To filial ; works of law, to works of faith.

And therefore shall not *Moses*, (though of God
Highly belov'd,) being but the minister
Of law, His people into *Canaan* lead ;

w But *Joshua*: (whom the Gentiles *Jesus* call : 310
His name, and office bearing, who shall quell
The adversary-serpent : and bring back
Thro' the world's wilderness long-wander'd man,
Safe to eternal Paradise of rest.)

Mean-while they, in their earthly *Canaan*
plac'd, 315
Long time shall dwell, and prosper : but when
fins

National interrupt their publick peace,
Provoking God to raise them enemies ;
From whom as oft He saves them penitent :
By Judges first, then under Kings : of whom 320
The second, (both for piety renown'd,
And puissant deeds) in promise shall receive
Irrevocable, that his regal throne
For ever shall indure : the like shall sing

All

w *Joshua* was in many Things a Type of *Jesus* ;
and the Names are the same, *Joshua* according to
the Hebrew, and *Jesus* in Greek. The *Seventy* al-
ways render *Joshua* by *Jesus* ; and there are two
Passages in the New Testament where *Jesus* is used
for *Joshua*, one by St. *Stephen*, Acts vii. 45. ' The
' Tabernacle which our Fathers brought in with
' *Jesus*,' that is, with *Joshua*, ' into the Possession of
' the Gentiles ;' and again by St. *Paul*, Heb. iv. 8.
' If *Jesus*,' that is, if *Joshua*, ' had given them Rest,
' then would he not afterwards have spoken of an-
' other Day.' And the Name *Joshua* or *Jesus* sig-
nifi a Saviour. *Newton*.

x All prophecy, that of the royal stock 325
 Of *David* (so I name this King) shall rise
 A Son, the woman's seed to thee foretold ;
 y Foretold to *Abraham* ; as in Whom shall trust
 All nations ; and to Kings foretold, of Kings
 The last ; for of His reign shall be no end. 330
 But first a long succession must ensue :
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, 'till then in tents
 Wand'ring, shall in a glorious temple inshrine.
 Such follow him, as shall be register'd 335
 Part good, part bad ; of bad the longer scrowl ;
 Whose foul idolatries and other faults,
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city, His temple, and His holy ark, 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion ; *Babylon* thence call'd.

There

x *Prophecy* instead of Prophets, truly poetical ;
shall sing, for the Antients consider'd Poets and Pro-
 phets as the same. Prophecies were frequently in
 Verse ; Oracles were always so down to the Time of
Trajan, or thereabouts, when they began to be ut-
 tered in Prose ; though 'tis true, and which has
 given Occasion for saying Oracles ceased about the
 Time of the Incarnation, they were not so frequent,
 nor so much in Credit as in more remote Ages.
 Many of the Scripture Prophecies were sung, that
 is, they were in Verse, and those that were not, are
 generally in a Stile and Language truly and sublime-
 ly poetical. So that *shall sing all Prophecy* is antique
 and proper, and spoken like a Poet and a Prophet.
Richardson.

y This and the two following Verses Dr. Bentley
 gives thus,

Foretold to *Abraham* ; as in whom shall trust
 All Nations ; and to Kings foretold ; of Kings
 He last, &c.

Book XII. PARADISE LOST. 733

There in captivity He lets them dwell
 The space of seventy years : then brings them back
 Remembring mercy, and his covenant sworn 346
 To *David*, 'stablish'd as the days of heav'n.
 Return'd from *Babylon*, by leave of Kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify : and for a while 350
 In mean estate live moderate : 'till grown
 In wealth and multitude, factious they grow:
 But first among the priests dissension springs ;
 Men who attend the altar, and should most
 Endeavour peace ; their strife pollution brings 355
 Upon the temple it self : at last they seize
 The sceptre, and regard not *David's* sons :
 Then lose it to a stranger, that the true
 Anointed King *Messiah* might be born
 Barr'd of His right : yet at His birth a star, 360
 Unseen before in heav'n, proclaims him come ;
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold :
 His place of birth a solemn Angel tells
 The simple shepherds, keeping watch by night 365
 They gladly thither haste ; and by a choir
 Of squadron'd Angels, hear his α carol sung.
 A virgin is His mother, but His Sire
 The Pow'r of the Most high α He shall ascend
 The throne hereditary ; and bound his reign 370
 With earth's wide bounds, His glory with the
 heav'ns.

He ceas'd, discerning *Adam* with such joy
 Surcharg'd, as had like grief been dew'd in tears,
 Without

α A Song of Joy and Festival.

α Not only as King of the *Jews*, being descended
 from *David* ; this is his hereditary Throne ; but his
 Reign, his Glory, his Empire, shall extend to the ut-
 most Heavens, *Matt.* xxviii. 18. 'All Power is given
 'to me in Heaven and in Earth.' *Richardson.*

734 PARADISE LOST. Book XII.

Without the vent of words; which these he breath'd

O prophet of glad tidings, finisher 375

b Of utmost hope ! now clear I understand,
What oft my steadiest thoughts have search'd in
vain :

Why our Great Expectation should be call'd,

The seed of woman : Virgin Mother, hail !

High in the love of heav'n ; yet from my loins 380

Thou shalt proceed, and from thy womb the Son

Of God Most High ; so God with man unites.

Needs must the serpent now his capital bruise

Expect with mortal pain : say, where and when

Their fight, what stroke shall bruise the victor's
heel ? 385

To whom thus *Michael*. Dream not of their
fight,

As of a duel, or the local wounds

Of head or heel : not therefore joins the Son

Manhood to God-head, with more strength to foil

Thy enemy : nor so is overcome 390

Satan, whose fall from heav'n, (a deadlier bruise)

Disabled, not to give thee thy death's wound :

Which He, who comes thy Saviour, shall re-cure,

Not by destroying *Satan*, but his works,

In thee, and in thy seed. Nor can this be, 395

But by fulfilling, that which thou didst want,

Obedience to the law of God, impos'd

On penalty of death, and suffering death ;

The penalty to thy transgression due ;

And due to theirs which out of thine will grow ; 400

So only can high justice rest appaid.

The

b The utmost that can be desired, hoped for, and
that to the utmost Height of Persuasion, the very
next Degree short of Possession. Thus the Evangel-
ical Virtues rise and grow in this regenerate Heart,
according to B. iii. 196. *Richardson*.

Book XII. PARADISE LOST. 735

The law of God exact He shall fulfil,
 Both by obedience, and by love ; *c* though love
 Alone fulfil the law : *d* thy punishment
 He shall indure, by coming in the flesh 405
 To a reproachful life, and cursed death :
 Proclaiming life to all who shall believe
 In His redemption ; and that His obedience
e Imputed, becomes theirs by faith : His merits
 To save them, not their own (tho' legal) works.
 For this He shall live hated, be blasphem'd, 411
 Seiz'd on by force, judg'd, and to death condemn'd,
 A shameful, and accurst, nail'd to the cross
 By His own nation ; slain for bringing life.
 But to the cross He nails *f* thy enemies 415
 The law that is against thee, and the sins
 Of all mankind, with Him there crucify'd,
 Never to hurt them more, who rightly trust
 In this His Satisfaction. So He dies,
 But soon revives ; death over Him no pow'r 420
 Shall long usurp : e'er the third dawning light
 Return, the stars of morn shall see Him rise
 Out of His grave, fresh as the dawning light,
 The ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith, not void of works. This God-like act

R r r

Annals

c See 1 *John* iii. 8.

d Punishment is due to Man's actual Transgressions, though the original Depravity, the Transgression of Adam, was the Root of them. *Richardson*.

e See *Rom.* xiii. 8, 10. explained by *Matt.* xxii. 40.

f The great Doctrine of the Christian Religion. Man indebted and undone hath not where withal to satisfy God's Law. See *B.* iii. 235, and 285, &c. 'But of Him ye are in Christ Jesus who of God is made unto us Wisdom and Righteousness, and Sanctification,' 1 *Cor.* i. 30. What *Milton* means by Faith is seen *Ver.* 418. *who rightly trust*, &c. *Richardson*.

736 PARADISE LOST. Book XII.

Annuls thy doom, the death thou should'st have
dy'd,

In sin for ever lost from life : this act 429

Shall bruise the head of *Satan*, crush his strength

Defeating Sin and Death, his two main arms ;

And fix far deeper in his head their stings

Than temporal death shall bruise the victor's heel,

Or theirs whom he redeems : a death-like sleep,

A gentle wafting to immortal life. 435

Not after Resurrection shall He stay

Longer on earth, than certain times t'appear

To His Disciples : men who in His life

Still follow'd Him : to them shall leave in charge

To teach all nations what of him they learn'd 440

And His salvation ; them who shall believe

Baptizing in the profuent stream, the sign

Of washing them from guilt of sin, to life

Pure, and in mind prepar'd (if so befall)

For death, like that which the Redeemer dy'd. 445

All nations they shall teach : for from that day,

Not only to the sons of *Abraham's* loins

Salvation shall be preach'd ; but to the sons

Of *Abraham's* faith : where-ever thro' the world :

So in his seed all nations shall be bless'd. 450

Then to the heav'n of heav'ns shall He ascend

With victory, triumphing through the air

Over His foes and thine ; there shall surprise

The serpent, prince of air, and drag in chains

Thro' all his realm, and there confounded leave :

Then enter into glory, and resume 456

His seat at God's right hand exalted high

Above all names in heav'n : and thence shall come

When this world's dissolution shall be ripe,

With glory and pow'r, to judge both quick and

dead : 460

To judge th' unfaithful dead, but to reward

His

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His faithful, and receive them into bliss ;
Whether in heav'n or earth ; for then the earth
Shall all be Paradise, far happier place
Than this of *Eden*, and far happier days. 465

So spake th' Arch-Angel *Michael* : then paus'd
As at the world's great period : and our sire,
Replete with joy, and wonder, thus reply'd
g O goodness infinite, goodness immense
That all this good of evil shall produce, 470
And evil turn to good ; more wonderful
Than that which by creation first brought forth

R r r 2

Light

g The Poet has very finely represented the Joy and Gladness of Heart, which rises in *Adam* from the Discovery of the Messiah. As he sees his Day at a Distance through Types and Shadows, he rejoices in it ; but when he finds the Redemption of Man completed, and Paradise again renewed, he breaks forth in Rapture and Transport. I have hinted before, ~~that an Heroic Poem,~~ according to the Opinion of the best Critics, ought to end happily, and leave the Mind of the Reader, after having conducted it thro' many Doubts and Fears, Sorrows and Disquietudes, in a State of Tranquillity and Satisfaction. *Milton's* Fable, which had so many other Qualifications to recommend it, was deficient in this particular. It is here therefore, that the Poet has shewn most exquisite Judgment, as well as the finest Invention, by finding out a Method to supply this natural Defect in his Subject. Accordingly he leaves the Adversary of Mankind, in the last View which he gives of him, under the lowest State of Mortification and Disappointment. We see him chewing Ashes, groveling in the Dust, and loaden with supernumerary Pains and Torments. On the contrary, our first Parents are comforted by Dreams and Visions, cheared with Promises of Salvation, and, in a Manner, raised to a greater Happiness, than that which they had forfeited : In short, Satan is represented miserable in the Height of his Triumphs, and *Adam* triumphant in the Height of Misery. *Addison*.

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Light out of darkness ! Full of doubt I stand,
Whether I should repent me now of sin,
By me done and occasion'd ; or rejoice 475
Much more that much more good thereof shall
spring :

To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to heav'n
Must reascend, what will betide the few 480
His faithful, left among th' unfaithful herd,
The enemies of truth ? Who then shall guide
His people ? who defend ? will they not deal
Worse with his followers, than with him they
dealt ?

Be sure they will, said th' Angel ; but from
heav'n 485

He to His own a Comforter will send.
b The promise of the Father : Who shall dwell
His Spirit within them ; and the law of faith
Working thro' love, upon their hearts shall write,
i To guide them in all Truth ; *k* and also arm
With spiritual armor, able to resist 491
Satan's assaults, and quench his fiery darts :
l What man can do against them, not afraid,
Though to the death ; against such cruelties
With inward consolations recompens'd : 495
And oft supported so as shall amaze
Their proudest persecutors : for the Spirit
(Pour'd first on His Apostles, whom He sends
T' evangelize the nations ; then on all
Baptiz'd) shall them with wond'rous gifts indue.
To speak all tongues, and do all miracles, 501
As did their Lord before them. Thus they win
Great

b See Luke xxiv. 49.

i See John xvi. 13.

k See Ephes. vi. 11, &c.

l See Ps. lvi. 11.

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Great numbers of each nation to receive
With joy the tidings brought from heav'n ; at
length,

Their Ministry perform'd, and race well run, 505
Their doctrine, and their story written left,
They die. But in their room, as they fore-warn,
Wolves shall succeed for teachers, grievous
wolves ;

Who all the sacred mysteries of heav'n,
To their own vile advantages shall turn, 510
Of lucre and ambition ; and the truth
With superstitions and traditions taint,
Left only in those written records pure ;
Though not but by the Spirit understood.

Then shall they seek t' avail themselves of names,
Places and titles ; and with these to join 516

Secular pow'r ; though feigning still to act
By spiritual : to themselves appropriating
The Spirit of God, promis'd alike, and giv'n
To all believers : and from that pretence, 520

Spiritual laws by carnal pow'r shall force
On every conscience : laws, which none shall find
Left them inroll'd : or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of Grace itself, and bind
His consort liberty ? *m* what, but unbuild 526

His living temples, built by faith to stand,
Their own faith, not another's ? for on earth,
Who against faith and conscience can be heard
Infallible ? Yet many will presume : 530

Whence heavy persecution shall arise
On all who in the worship persevere
Of spirit and truth : the rest (far greater part)
Will deem in outward rites, and specious forms,

R r r 3

Religion

m Destroy by Martyrdom those who are called *the
Temples of God*, 1 Cor. iii. 16. vi. 19.

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Religion satisfy'd; truth shall retire 535
 Bestuck with stand'rous darts; and works of faith
 Rarely be found. So shall the world go on,
 To good malignant, to bad men benign;
 Under her own weight groaning 'till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked: at return
 Of Him so lately promis'd to thy aid,
 The Woman's Seed; obscurely then foretold;
 Now amplier known thy Saviour and thy Lord;
 Last, in the clouds, from heav'n to be reveal'd
 In glory of the Father to dissolve 546
Satan, with his perverted world; then raise
 From the conflagrant mass, purg'd, and refin'd,
 New heav'ns, new earth, ages of endless date,
 Founded in righteousness, and peace, and love;
 To bring forth fruits, joy, and eternal bliss. 551
 He ended; and thus *Adam* last reply'd.
 How soon hath thy prediction, Seer blest,
 Measur'd this transient world the race of time,
 'Till time stand fix'd? Beyond is all abyss, 555
 Eternity, whose end no eye can reach.
 Greatly instructed I shall hence depart;
 Greatly in peace of thought; and have my fill
 Of knowledge, what this vessel can contain:
 Byond which was my folly to aspire. 560
 Henceforth I learn, that to obey is best,
 And love with fear the only God; to walk
 As in His presence; ever to observe
 His providence; and on Him sole depend;
 Merciful over all His works; with good 565
 Still overcoming evil; and by small
 Accomplishing great things; by things deem'd
 weak
 " Subverting worldly strong; and worldly wise,
 By

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By simply meek ; that suffering for truth's sake,
Is fortitude to highest victory, 570
And, to the faithful, death the gate of life ;
Taught that by His example, Whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd :
This having learn'd, thou hast attain'd the sum 575
Of wisdom ; hope no higher ; though all the stars
Thou knew'st by name ; and all th' ethereal
pow'rs ;

All secrets of the Deep ; all nature's works ;
Or works of God in heav'n, air, earth, or sea ;
And all the riches of this world enjoyd'st ; 580
And all the rule, one empire : o only add
Deeds to thy knowledge answerable ; add faith ;
Add virtue, patience, temperance, add love,
(By name to come call'd charity, the soul
Of all the rest) then wilt thou not be loth 585
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.

Let us descend now therefore from this top
Of speculation ; for the hour precise
Exacts our parting hence : and see! the Guards,
By me incamp'd on yonder hill, expect 591
Their motion ; at whose front a flaming sword,
In signal of remove, waves fiercely round.

We may no longer stay : go, waken *Eve* ;
Her also I with gentle dreams have calm'd 595
Portending good ; and all her spirits compos'd
To meek submission ; thou, at season fit,
Let her with thee partake what thou hast heard ;
Chiefly, what may concern her faith to know,
The great deliverance by her seed to come 600
(For by the woman's seed) on all mankind.
That ye may live (which will be many days)

Both

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Both in one faith unanimous, though sad
(With cause) for evils past; yet much more cheer'd
With meditation on the happy end. 605

He ended; and they both descend the hill:
Descended, *Adam* to the bow'r, where *Eve*
Lay sleeping, ran before; but found her wak'd;
p And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I
know; 610

For God is also in sleep, and dreams advise;
Which He hath sent propitious, some great good
Presaging, since with sorrow, and heart's distress
Wearied I fell asleep: but now lead on;

In me is no delay; with thee to go, 615
Is to stay here; without thee here to stay,
Is to go hence unwilling: thou to me
Art all things under heav'n, all places thou;
Who for my wilful crime art banish'd hence.

This further consolation yet secure 620
I carry hence; though all by me is lost,
Such favor I unworthy am vouchsaf'd,
By me the promis'd Seed shall all restore.

So spake our mother *Eve*; and *Adam* heard
Well-pleas'd, but answer'd not: for now, too nigh
Th' Arch-Angel stood; and from the other hill
To their fix'd station, all in bright array, 627
The Cherubim descended; on the ground

Gliding

p *Milton's* Poem ends very nobly. The last Speeches
of *Adam* and the Arch angel, are full of moral and
instructive Sentiments. The Sleep that fell upon
Eve, and the Effects it had in quieting the Disorders
of her Mind, produce the same Kind of Consolation
in the Reader, who cannot peruse the last beautiful
Speech, which is ascribed to the Mother of Mankind,
without a secret Satisfaction. The following Lines,
which conclude the Poem, rise in a most glorious
Blaze of poetical Images and Expressions. *Addison*.

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q Gliding metereous, as ev'ning mist,
 Ris'n from a river, o'er the marish glides ; 630
 And gathers ground fast at the laborer's heel,
 Homeward returning. High in front advanc'd,
 The brandish'd sword of God before them blaz'd ;
 Fierce as a comet ; which with torrid heat,
 And vapors as the *Libyan* air adust, 635
 Began to parch that temperate clime : whereat
 r In either hand the hast'ning Angel caught
 Our lingring Parents ; and to the eastern gate
 Led them direct ; and down the cliff as fast,
 To the subjected plain ; then disappear'd. 640
 s They looking back, all th' eastern side beheld
 Of Paradise ; so late their happy seat,
 Wav'd over by that flaming brand ; the gate
 With dreadful faces throng'd, and fiery arms.
 Some natural tears they dropt, but wip'd them
 soon : 645
 The world was all before them, where to chuse
 Their place of rest, and Providence their guide.
 They

q *Heliodorus* in his *Ethiopics* acquaints us, that the Motion of the Gods differs from that of Mortals, as the former do not stir their Feet, nor proceed Step by Step, but slide over the Surface of the Earth by an uniform Swimming of the whole Body. The Reader may observe, with how poetical a Description *Milton* has attributed the same Kind of Motion to the Angels who were to take Possession of Paradise. *Addison*.

r The Author helped his Invention in the following Passage, by reflecting on the Behaviour of the Angel, who in Holy Writ has the Conduct of *Lot* and his Family. The Circumstances drawn from that Relation are very gracefully made use of on this Occasion. *Addison*.

s The Scene which our first Parents are surprized with, upon their looking back on Paradise, wonderfully strikes the Reader's Imagination, as nothing can be more natural than the Tears they shed on that Occasion. *Addison*.

* They, hand in hand, with wand'ring steps, and
 flow,
 Through *Eden* took their solitary way.

† If I might presume to offer at the smallest Alteration in this divine Work, I should think that the Poem would end better with the foregoing Passage, than with these Verses, which though they have their Beauty, fall very much below the foregoing Passage, and renew in the Mind of the Reader that Anguish which was pretty well laid by that Consideration.

The World was all before them where to choose
 Their Place of Rest, and Providence their Guide.

Addison.

As the Poem closes with these two Verses, so Dr. Bentley finishes his Labour with Remarks upon them. He observes, that Mr. *Addison* declared for ejecting them both out of the Poem; and supposes him to have been induced to this by a Mistake of the Printer, 'They Hand in Hand;' which Reading (the Doctor thinks) makes the last Distich seem loose, unconnected, and absconded from the rest. But Mr. *Addison*

was too good a Judge of *Milton's* way in writing, to eject them upon that Account only. He gave us another Reason for his Readiness to part with them, and said, that they renew in the Mind of the Reader that Anguish, which was pretty well laid by the Consideration of the two foregoing Verses. But it has been said more justly by another Gentleman, (who seems well qualified to give a Judgment in the Case) that 'considering the moral and chief Design of this Poem, Terror is the last Passion to be left upon the Mind of the Reader.' Essay on *Pope's* *Odyssey*, Part ii. P. 89.

However this be, the Doctor's Reason for keeping these two Verses is extraordinary; he says that unless they are kept, *Adam* and *Eve* would be left in the Territory and Suburbane of Paradise, in the very View of the dreadful Faces. And he adds, that they must therefore be dismissed out of *Eden*, to live thence forward in some other Part of the World. And yet both in the common Reading, and in the Doctor's too, they are left in *Eden*, only taking their Way

through

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through it. But this by the by. Let us see how the Doctor would mend the Matter; and then I will give my Objections to his Reading, and afterwards answer his Objections to *Milton's*. He proposes to read thus,

Then Hand in Hand with social Steps their Way

Through *Eden* took *with heavenly Comfort cheer'd*. To this Reading we may object, that the Verb wants the Word *they* before it; for it is too far to fetch it from Ver. 645. when two Verses, of a quite different Construction, are inserted between. Again, *cheer'd with Comfort* seems tautologous, for *Comfort* is imply'd in *cheer'd*, without its being mentioned. Lastly, if they went *Hand in Hand*, there is no need to tell us that their Steps were *social*; they could not be otherwise.

So much for the Doctor's Reading. We are now to consider the Objections which the Doctor makes to the present Reading. It contradicts (says he) the Poet's own Scheme, and the Diction is not unexceptionable. With regard to the Doctor, he asks, why were their Steps *wandering* ones, when *Providence was their Guide*? But it might be their *Guide*, without pointing out to them which Way they should take at every Step. The Words, *Providence their Guide*, signify, that now since *Michael*, who had hitherto conducted them by the Hand, was departed from them, they had no Guide to their Steps, only the general Guidance of Providence to keep them safe and unhurt. *Eve* (it is plain) expected that her Steps would be *wandering* ones, when upon being told that she was to leave Paradise, she breaks out into these Words, B. xi. 282.

How shall I part? and whither wander down
Into a lower World?

Again, the Doctor asks, Why *slow* Steps; when *Eve* professed her Readiness and Alacrity for the Journey, Ver. 614.? But that Readiness was not an absolute one, it was a choosing rather to go than to stay behind there without *Adam*, Ver. 615, &c. In that View she was ready to go; but in the View of leaving the Delights of Paradise, they were both backward, and even *linger'd*, Ver. 638. Their Steps therefore were slow. And why (says the Doctor) is their Way called

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called *solitary*, when their Walks in Paradise were as solitary as their Way now, there being no Body before them Two both here or there? It may be answered, that their Way was *solitary*, not in regard to any Companions whom they had met with elsewhere; but because they were here to meet with no Objects of any Kind that they were acquainted with: Nothing here was *familiar to their Eyes*, and (as *Adam*, then in Paradise well expresses it in B. xi. 305.)

— All Places else

Inhospitable appear and *desolate*.

Not knowing us, nor known.

The last, but the main Objection which the Doctor makes, is, that this Distich contradicts the Poet's own Scheme. To support this Charge, he has referred to half a Dozen Places of this 12th Book, where *Adam* or *Eve* are spoken of as having *Joy*, *Peace*, and *Consolation*, &c. and from thence he concludes, that this Distich ought not to dismiss our first Parents in Anguish, and the Reader in Melancholy. But that *Joy*, *Peace*, and *Consolation*, spoken of in those Passages, are represented, always as arising in our first Parents from a View of some future Good, chiefly of the *Messiah*. The Thought of leaving Paradise (notwithstanding any other Comfort that they had) was all along a *sorrowful* one to them. Upon this Account *Eve* fell asleep *wearied with Sorrow and Distress of Heart*, Ver. 613. Both *Adam* and *Eve* linger'd in their quitting Paradise, Ver. 638. and they dropp'd *some natural Tears* on that Occasion, Ver. 645. In this View the Arch-angel, Ver. 603. recommends to our first Parents that they should live *unanimous*, though sad with Cause for Evils past. And, for a plain Proof that the Scheme of the Poem was to dismiss them not without *Sorrow*, the Poet in B. xi. 217. puts these Words into God's Mouth, as his Instruction to *Michael*,

So send them forth, tho' *sorrowing*, yet in *Peace*.

Pearce.

